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THE  
MASSACRES IN SYRIA

A FAITHFUL ACCOUNT OF THE

CRUELITIES AND OUTRAGES

SUFFERED BY THE CHRISTIANS OF MOUNT LEBANON, DURING THE LATE  
PERSECUTIONS IN SYRIA;

WITH

A SUCCINCT HISTORY OF MAHOMETANISM,

AND THE RISE OF THE MARONITES, DRUSES, WAHABIES, YEZIDEES, OR  
DEVIL-WORSHIPPERS, AND OTHER ORIENTAL SECTS;

INCLUDING

“THE OLD MAN OF THE MOUNTAIN,”  
AND HIS TRIBE OF ASSASSINS.

ILLUSTRATED BY ORIGINAL ENGRAVINGS.

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W. H. [illegible]

## INTRODUCTION.

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THE Syrian Outbreak came upon us like thunder from a clear sky, as unexpected as it was startling. Fanaticism, rushing from the Lebanon, threatened for a time to blot out Christianity in the East; but happily an Omnipotent Hand stayed its ravages ere they made the Holy Land a desert. As it is, however, desolation marks, even as it tracked the cruel strife; and the condition of Deir-el-Kamar, at the last advices, is but a type of other unfortunate localities, the theatres of brutal massacres. "No effort," says an eye-witness, "has yet been made to bury the dead, even at this date of two months and a half after the tragedy. What has been done to hasten the disappearance of human bodies has been effected by the dogs, and wolves, and jackals of the surrounding districts. It was a fearful scene. Here stood, ninety days ago, a thriving town of 8,000 souls and upward, and when the troubles in Lebanon broke out, nearly two thousand Christians from various parts had sought refuge in the place. Where are now those images of God? Where are the comfortable homes, the thriving trades, the rich silk-crops, the produce of grapes and of olives, the hundreds of working silk looms, that this population possessed? Where are the wives and daughters of these traders and landowners; where the happy children, the hearty welcome which all strangers received, the wealth in dress and jewels with which the matrons were adorned? The men of the place—aye, and some of the women too, for I counted no less than a dozen in one spot—the men are here, these corrupting masses of putrid skulls being all that remains of them; their houses are all burnt or pulled down, their property all plundered or destroyed; their women beggars in the streets of Beyrout; their male children hacked to pieces by the knives of the Druses. Amongst so many horrors it was difficult to select one place more fearful than another, but the Maronite Church and the Turkish Governor's divan, or receiving room, exceeded all I could have believed possible. The former is surrounded by a small courtyard, the door of which was shut. When we opened it, the stench was something hardly to be conceived. On the pavement in front of the church, to which a large portion of the inhabitants had evidently fled for shelter, the dead bodies lay literally heaped in dozens, one upon another, as they had been murdered and flung down. The steps up to the church are white, and down them was a broad purple mark of twenty or thirty feet long, from the interior of the altar rails out far beyond the door, which told but too plainly the tale of murder. In no part of that church, on no inch of that court, could any man, put he his steps ever so nicely, walk without setting his foot on some part or another of a dead man's body. The skeletons are, with few exceptions, perfectly naked; for every survivor of the massacre that I have questioned—and

more than a hundred have related the same tale to various parties in Beyrout—say, so cold blooded were the Druses in their murderous work, that, before butchering a man, whose clothes were at all good, they first made him undress himself, and then hacked him to pieces with their long knives, thus preserving his garments uncut and unstained with blood.”

Such are the spectacles which remain to this day, to tell of religious strife and barbarian warfare. It is true, that the Turkish Government, under terror of military intervention by other powers, has inflicted, in many instances, condign punishment on the authors and abettors of the insurrection. By the latest letters we learn that four great criminals implicated in the massacres have been executed by Fuad Pacha. These were Achmet Pacha, late governor-general of Damascus, Osman Bey, the Turkish commander at Hasbeiya, Ali Bey, a Turkish colonel, and Mustapha Bey, who incited the Moslems to murder Christians at Rasheiya.

Osman Bey was the miscreant who, when the Druses attacked Hasbeiya, persuaded the whole Christian population of that town to take refuge in the Serai, or Government palace, promising them protection, on condition that they would give up their arms; but when this was done—when all the Christian inhabitants, to the number of some two thousand, were perfectly at his mercy—he let in the Druses, by whom every man and every male child was ruthlessly butchered in cold blood—Osman Bey's troops assisting in the fearful tragedy, and adding to the measure of their iniquity by ill-treating and violating many of the women.

The next on the list, Ali Bey, was, like Osman Bey, a colonel in the Turkish army. He it was who, being in command of the troops in the streets of Damascus, on the 9th of July, when the disturbance broke out, instead of using the ample means he had to put down the insurrection, suffered his fanatical zeal to get the better of his judgment, and allowed his men to help the mob. The latter, thus taking courage, proceeded from bad to worse, the ruffian rabble raised the cry that the troops were with them, and the result was, as we know, the massacre of five thousand Christians.

The last executed was Mustapha Bey, of whom it is enough to say that he behaved at Rasheiya exactly the same as Osman Bey did at Hasbeiya, and with the same results. All three—Osman, Ali, and Mustapha—were Turkish colonels; all three acted as worthy lieutenants of their infamous superior, Achmet—and all three have suffered death with him.

Such has been the end of some of the chief assassins in the Syrian Massacres, the details of which are contained in the following pages. No one can peruse the record without mingled feelings of pity for the victims, and horror at the crimes committed in the name of a false religion. Nevertheless it is the province of the faithful chronicler to portray facts as they have transpired; and for this purpose we adduce the narratives of witnesses and sufferers by the insurrection, in connection with a full and accurate account of the Druses, Motoualis, Turks, and other actors in the terrible scenes, whose voices united in the refrains of that fearful war-song, “How sweet it is to shed the blood of Christians!”

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# THE MASSACRES IN SYRIA.

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## A VIEW OF THE EAST.

### I.—SUDDEN VIOLENCE.

IN the midst of nearly universal peace among western nations, our fellow-Christians of the East are suddenly plunged into affliction by the outbreaks of fanaticism ; and civilization is called upon to witness a modern persecution that recalls the cruelties of Nero and Domitian in early ages of the church. The accounts which have reached us, concerning the massacres of Christian communities in the districts of Mount Lebanon, are thrilling the hearts of sympathizing men and women in all quarters of the world. Details of sanguinary murders and atrocious outrages have been accumulated, with each fresh arrival of intelligence from Syria ; narratives of sufferings undergone by fugitive thousands have continued to deepen the general interest ; whilst the dreadful calamities that seem to be impending over peaceful provinces, as yet unmolested, threaten to add new circumstances of horror to the awful chronicle of persecution.

### II.—APPARENT SIGNIFICATIONS.

The subject is one of great moment to Christian civilization. There is unhappily too much room for suspicion that this movement against Syrian Christians, is the result of a deep conspiracy against their religion throughout Turkey, Persia, Arabia, and Egypt, and that it may be the prelude to a war of extermination against both Greek and Latin churches in the East. That such a war would end in a fearful retribution upon the fanatics who provoke or incite it, must be apparent to our minds ; but that it might involve consequences most disastrous to present generations, whether Mahometan or Christian, is likewise a matter of little doubt. Many of the Syrian and Arabian tribes are imbued with fanatical theories and ideas that have been gaining strength since the campaigns of Napoleon in Egypt, and that distinctly foreshadow a great religious war, of which the Christians are marked as the first victims. The *Wahabies*, for example, have, for half a century, been active preachers of doctrines that rebuke the Turks for their alleged tolerance of unbelievers in the Mahometan creed. They denounce the present-day followers of their Prophet as lukewarm and unworthy of the ancient faith, and proclaim that Islamism can only be reestablished in its ancient glory, by a combination against all other religions, as in the days of Ali, and on the basis of the Koran and the Sword. They do not hesitate to admit that Mahometanism is decayed and at an end in the Mediterranean countries ; and they declare that it can be resuscitated into primal strength only by concentrating the faithful in Arabia, around the Holy

City of Mecca, and the Tomb of their Prophet. There they predict a rehabilitation of the religious enthusiasm and energy which once gave prestige to Moslem nationality; there they promise a union of all sects under the ancient banner of conquest; there they hope for miraculous manifestations of the truth of their religion, and for direct interposition of heavenly aid toward the erection of a new and invincible empire, founded on pure Islamism, as taught by the camel-driver himself.

### III.—A NEW EMPIRE.

It is to their ancient territories of Arabia, therefore, that Mahometan reformers turn, in seeking a field for the regeneration of religious power. They inculcate the idea that it is necessary to rebuild a holy nationality within the limits of its ancient sovereignty. But they also teach that it is incumbent on them, before abandoning western empire, to exert their utmost strength for the injury of Christianity; to seize every opportunity of inflicting damage upon all opponents of their creed; and to leave behind them, in retiring, as much desolation and ruin as they can cause by massacre and rapine. Such are the doctrines and sentiments shared by large numbers of the Mahometan sectarians, who combine in communities or wander in tribes under Sheikhs and Emirs. In order to possess ourselves of a proper understanding concerning these fanatical confederacies, and to learn the origin of their long-nourished hatreds and jealousies of Christianity, we shall revert briefly to the history of Mahomet and his successors, and trace the rise and spread of various religions that have resulted in the formation of different Moslem sects.



## THE ARABIAN NATION.

### I.—TRADITIONAL ORIGIN.

MAHOMETANISM itself, as we know, had its birth among the wild tribes that have held the deserts and pasture lands of Arabia as their peculiar possessions since the days of Abraham the Patriarch. The traditions which form the basis of all that is historical in the Koran or Moslem scriptures, presume to trace the Arabian nation as far back as *Joktan*, grandson of Shem, who was Noah's eldest son. According to these traditions, the descendants of *Joktan* branched into famous tribes, under the names of Ad, Thamud, Jadis, and Tasm. The first of these, or Adites, flourished greatly in the reign of a king called Sheddad, who built a magnificent city in the desert of Aden, adorned it with gorgeous palaces and beautiful gardens, and endeavored to imitate, by its splendors, the Paradise that had been forfeited by Adam's transgression. But Sheddad was punished for his impiety; being overwhelmed, in all his grandeur, by a storm of sand; whilst the city which he built was rendered invisible thenceforth to mortal eyes; although, according to Arabian belief, it still stands in the desert as a memento of Divine justice.

### II.—OTHER ANCIENT TRIBES.

The Thamudites, followers of Thamud, settled on the borders of Syria, in that part of their country, since known as *Arabia Petraea*, or Stony Arabia. Tradition makes this tribe a race of giants. The other two principal tribes,

called Tasmities and Jadisites, occupied the level country of *Arabia Felix*, or Happy Arabia. Their history is so clouded with uncertainty, that modern Arabian chroniclers allude to it as fabulous. All these ancient tribes became extinct, according to the Koran, on account of their abandonment of the worship of the True God for that of idols. To punish them for their wickedness, the greater portion perished by suffocating winds and dreadful earthquakes, which destroyed their temples and cities.

### III.—THE ISHMAELITES.

The descendants of Joktan, or Kahtan, who survived the fate of the ancient tribes, afterward divided into two families, both claiming to be pure *Arabs*; and every descendant of this stock, even to the present day, is styled *Al Arab al Araba*—"An Arab of the Arabs;" just as a pure-blooded Israelite claims to be a "Hebrew of the Hebrews." This genuine line boasts of having preserved its genealogies with sacred care, and has always assumed a superiority over mixed or adopted Arab tribes. But, in the tenth generation after Joktan, as the Koran relates, a stranger chief, named *Ishmael*, who was the son of *Abraham* by *Hagar*, married a daughter of the Arab Modab, king of Hejaz; and from this union descended the Ishmaelite Arabs down to Mahomet, who was one of them.

### IV.—THE HOLY CITY OF MECCA.

The Arab accounts tell us, that Ishmael, after he grew to manhood, settled in the desert where he had nearly perished, when an infant, with his mother Hagar. The well that had been providentially pointed out to Hagar by the angel (see Genesis, xxii., 15-21), became a landmark for her son, and he there (according to the Koran) built a temple, in connection with his father, Abraham, to commemorate the mercy of God. In this manner the ancient *Kaaba*, or Sacred House, was erected by the joint labors of Abraham and Ishmael. It was situated near the desert well, which was called *Zemzem*, and we are told that Abraham, whilst engaged in his work, stood upon a milk-white stone that had fallen from heaven to serve as a self-elevating scaffold. This miraculous stone was afterward incased in the temple walls, and has been preserved to the present day; but though originally without a stain, it has now become jet black, either from the kisses of millions of pilgrims, or because of the increasing sins of the world. Such is the account given by Arabian chroniclers concerning the origin of their ancient temple and holy city of *Mecca*, the birthplace of Mahomet.

### V.—ARABIAN DYNASTIES.

Ishmael is considered to have become the High Priest, as well as prince, of the tribe with which he affiliated. He is said to have exercised authority in his city of Mecca during half a century, and to have died at the age of one hundred and thirty-seven years, about forty-eight years after Abraham's death. Ishmael was succeeded by his eldest son, Nebat, who became priest and king of the nation. A younger son, named Kedar, founded a line of inferior chiefs which extended down to Mahomet. The Arabian tribes continued, after this, to branch off into wandering families or scattered communities, and are only mentioned in history from their connection, at different epochs, with more civilized nations. The territory comprised in the Arabian peninsula, bore the general name of Yemen, and was ruled by a succession of monarchs under the title of *tobbaas*, equivalent in meaning to the *pharaohs* of Egypt. Wonder-

ful stories have been handed down by Arab tradition, concerning the exploits of these rulers, some of whom are said to have been warlike and wealthy, and to have carried their conquests as far as Chinese Tartary. All these accounts, however, are purely traditional, and relate to a period far anterior to that of Alexander the Great.

#### VI.—ARABIAN CONQUEST.

It is probable that the Arabian tribes of ancient times were much like those of the present day, in point of independent dispersion ; and that, at various epochs, they may have been combined and concentrated for military expeditions, through the influence of some leading spirit among their chiefs. In this way they have overrun and held possession of other lands for limited seasons, and afterward abandoned their conquests to more powerful revolutions ; always to fall back on their desert sovereignties in Arabia. Be this as it may, we know that the distinctive character of Arabian tribes in all ages, has been their Nomadism or pasture-life ; and that when portions of them abandoned wandering habits to settle in communities, they were supposed to lose dignity and become more or less degraded by the change. In proportion as Arabian tribes became stationary, they lost their hardihood and daring, and in some instances were subjected or tributary to foreign nations. At the same time, however, many grew prosperous by devoting themselves to traffic or agriculture.

#### VII.—CHARACTER OF THE ARABS.

The wandering Arabians were usually predatory as well as warlike, and considered plunder a legitimate means of obtaining a livelihood. Having no scruples regarding the property of strangers, they banded together for the spoliation of travellers and alien neighbors. We find them threatening the journey of Moses and his Israelites from the Red Sea to Canaan ; and in every succeeding age they signalized themselves to a greater or less degree by their hostility to strangers ; so that an "Ishmaelite" came to be regarded as one whose "hand was against every man." It was an ancient proverb among these wild people, that God had bestowed upon the Arabian nation four precious gifts, viz. : turbans, instead of diadems ; tents, instead of castles ; swords, instead of walls ; and poems, instead of written laws !

#### VIII.—THE KOREISH.

During the centuries succeeding Ishmael's time, his descendants became divided into several branches, speaking various dialects. The principal branch was called the *Koreish*, a tribe that retained possession of Mecca and its surrounding territory. Another branch, styled the Hamyarites, used a more ancient written language, but the *Koreish* having charge of the Holy City, which was a point of pilgrimage for all true Arabs, managed to control the spoken language generally, and to attain a religious superiority over the tribes. By degrees, this *Koreish* branch became idolatrous and degraded with the most ridiculous superstitions ; and the dispersed communities of Arabs, who looked to Mecca as the seat of their priesthood, could find nothing there but unmeaning wooden shapes, and doctrines equally unintelligible. Not only did the knowledge of one God give place to Sabeanism, or the worship of stars, but a variety of monstrous deities were invented, in imitation of Syrian and other false divinities. In this manner the Arabians gradually sunk into the most debasing practices of idol-worship, until in the centuries that immediately preceded the birth of Islamism, they reached a period of barrenness in mind

and morals which is aptly described by their historians as the "Times of Ignorance." Out of this condition of things they could be lifted only by a great reformation, and the instrument of that reformation was Mahomet.

### IX.—ANCIENT IDOLATRY.

Before the dawn of Christianity on the world, a wide-spread practice of idolatry trammelled the human mind. India was governed by a royal priesthood, who taught the religion of Hindooism, in many respects like the ancient Egyptian worship of stars and idols. The northern nations of Europe worshipped ferocious war-gods, and the southern people, comprising the inhabitants of Germany, Britain and Gaul, were followers of the Druid priests. Wherever Roman conquests extended, the worship of Grecian and Roman gods was carried; and only a single obscure nation in the whole world acknowledged the existence of One True God. Even this nation—the Jewish—had become corrupt and degenerate. Their law was interpolated with heathen doctrines, and their ceremonial mixed up with ridiculous superstitions, borrowed from the surrounding idolatrous nations of Syria, Egypt, and Greece.

## EARLY CHRISTIANITY IN SYRIA.

### I.—HERMITS AND PILGRIMS.

CHRISTIANITY in the East was forced to struggle, in its earliest days, against the customs and philosophies of heathen people. Multitudes who embraced the new doctrines, still retained their old prejudices, and many Christian teachers thought it better to humor those prejudices than to offend the converts by opposition. As a consequence of this, the veneration of images grew to be common, and the practice of pilgrimages, and solitary reclusion, began to spread through the East. About the close of the third century, A.D., a young Christian, named Anthony, retired to a desert bordering the Red Sea, and became soon known as a holy and austere hermit. His example was followed by others, and in the course of fifty years more, all the deserts and wildernesses of the East became filled with hermits, who lived in caves and cells, devoting themselves to fasting and prayer. In the *Thebaid*, a district of Egypt, the mountains and plains swarmed with these fanatical solitaries:

### II.—ORIGIN OF MONKS.

The hermits and anchorets, as they were called, were held in high esteem, and thousands of pilgrims, from all parts, sought their cells to obtain the benefit of their prayers. In the fourth century, the ancient lands of Syria and Palestine were full of such "holy men," and soon after they began to form societies and live together, as brethren, under oaths and regulations. This was the origin of religious houses or convents of monks; and the beginning of that monastic system which afterward extended throughout all Christendom. Before the sixth century, A.D., the doctrines and practices of these men were well known to all the Arabian tribes, and many communities of recluses had been located in the various wildernesses, from Mount Lebanon to Egypt, and from the Mediterranean Sea to the river Euphrates. To those ancient communities that gathered about the cells of Syrian hermits, some of our present Christian tribes of the East can trace their origin.

## RISE OF MAHOMETANISM.

## I.—BIRTH OF THE PROPHET.

SUCH was the condition of the countries once wandered over by Abraham and Ishmael, when one of their descendants arose as a great reformer, in the person of Mahomet, the camel-driver of Mecca. He was born about the middle of the sixth century of our Christian era ; and, at the period of his birth, Christianity was the acknowledged religion of all the countries that remained under the dominion of the Roman Empire. At this time, the Roman emperor of the East resided at Constantinople, and was engaged in a war with Chosroes, a powerful monarch who ruled over Persia. Syria, as well as Judea and Egypt, remained subject to the Roman power, feeble as it had become ; but Arabia was still ruled over by its ancient possessors, the wild tribes, who still regarded Mecca as their chief and sacred city. The Arabs of the coast and borders, at this period, were pirates and plunderers, whilst those of the interior were mostly shepherds. Except the dwellers in Mecca, Medina, and a few other cities, all the tribes were migratory, living in tents, and preserving a barbarous independence under their patriarchal chiefs. Their religion was a jumble of idolatrous ceremonies and gross superstitions, and their history made up of fanciful traditions concerning Abraham and his descendants. Like the Jews, they held to circumcision and ablutions, and considered certain meats unclean ; but they worshipped a grotesque assemblage of idols, among which were enumerated three monster goddesses. Mecca was still the seat of their priesthood, and the Kaaba, or temple, with its black stone, a place of great sanctity. The Koreish tribe were guardians of Mecca ; and from this tribe sprang Mahomet. He boasted of princely blood, but his inheritance was merely a black slave and five camels. His father died before his birth, his mother soon after ; and whilst yet a lad, his relations placed him at service with a woman of the tribe, named *Cadigha*, who carried on a caravan trade with Syria. He was employed to drive her camels.

## II.—MARRIAGE OF MAHOMET.

Syria, as before mentioned, was then a Roman province, inhabited by Jews and Christians, and overrun by monastic orders and wandering pilgrims. At the same time, it retained much of the learning and refinement which had marked its ancient cities of Tyre and Damascus, when their merchants and monarchs attracted to those capitals all the commerce of the East. Young Mahomet found much to observe and ponder upon, which afterward became developed in his plans of religious imposture. He profited by every opportunity to study the customs and laws of other people, as well as the character of his own Koreish countrymen ; and the result was, in after years, a complete system of ambitious propagandism. Growing to manly years, and being of handsome face and figure, he found favor in the eyes of *Cadigha*, his wealthy mistress, who married and raised him above the humble station he before occupied. Thus possessed of riches and influence, he began to devote himself to the scheme of reforming his countrymen from idolatry, and founding a new religion of which he should be the prophet and law-giver.

## III.—MAHOMET'S DOCTRINES.

Mahomet did not meet with much success in the first years of his self-imposed mission. For a long time, he could only count his wife and two or

three friends, as proselytes ; but he persevered, until his eloquence and energy drew crowds to hear what he boldly declared to be a new revelation from heaven, presented to him directly by the Angel Gabriel. He denounced the worship of idols, declaring that there was but one God. He preached the duty of prayer, charity, and brotherly love. He artfully joined the simplest doctrines of Christianity and Judaism with the dogma of polygamy, then popular with his voluptuous countrymen. He promised his followers unlimited dominion in this world, and the society of beautiful females in the next. He forbade the use of wine, but allowed every believer to have four wives and as many concubines as he desired. He acknowledged Abraham, Moses, and Christ, as true prophets, but asserted that they were only forerunners of himself, who was the greatest. All his "revelations" were produced by fragments, in books which he pretended to receive, at intervals, from the angel Gabriel.

#### IV.—THE HEGIRA.

Mahomet's disciples increased, as likewise did his enemies. Disputes and tumults arose in Mecca, between his followers, called Believers, and the Koreish idolaters, stigmatized as Infidels. He soon found it advisable to fly from his native city, with his wives and friends, and take refuge in Medina, another Arabian city. Here he was greeted by enthusiastic adherents, and the date of his flight, known as the *Hegira*, served as the commencement of a new chronological era, as well as a new religion. Placing himself at the head of "the Faithful," and extending the Koran in one hand, whilst he grasped his sword with the other, he announced his mission to be the conversion of the world, and promised power in this life and eternal happiness in the next, to all who enlisted under his banner. He was joined by Omar, a brave Arabian chief, and, marching against Mecca, with only one hundred and thirteen men, he took possession of the city and temple, and thence preached his divine mission to all Arabia. The novel doctrines spread rapidly, and tribe after tribe flocked to his camp. In a brief period he proselytized all the Arabians, marched into Syria, and took several Roman towns, and was pursuing his conquests, when, at the age of sixty-three, he was seized with a disease which shortly terminated his life. He left his office of priest and leader to his son-in-law Ali, but his father-in-law Abubeker, was a favorite of the army, and took possession of authority, though not without dissensions among "the Faithful."

#### V.—PROGRESS OF MAHOMETANISM.

Abubeker collected and published the scattered books of revelation under the title of "The Koran." He then pursued his son-in-law's career of proselytism by the sword ; carrying the new faith to neighboring countries ; invading Judea, and capturing Jerusalem ; defeating Heraclius, the Roman Emperor, and subjugating the whole country between Mount Lebanon and the Mediterranean. After Abubeker's death, Omar was called to the throne, and pursued the path of conquest, depriving the Romans, in one campaign, of Syria, Phœnicia, Mesopotamia, and Chaldea. He then invaded Persia, and extinguished the ancient faith of Zoroaster and the worshippers of the sun. His lieutenants, at the same time, were conquering Egypt, Lybia, and Numidia, and capturing the city of Alexandria, where existed the greatest library of ancient times. That inestimable treasure was committed to the flames by those barbarous fanatics. "Let it be destroyed !" said the Arab conqueror ; "if its learning is contained in the Koran, then it is of no use ! if it be not in

that holy book, then it is better out of existence." Omar was soon after this killed by a slave, and the sovereignty, or caliphate, as it was called, was bestowed upon Othman, after whose death it at length devolved on Ali, son-in-law of Mahomet. This prince carried his dominion to Tartary, took possession of the Grecian Archipelago, captured the island of Rhodes, and invaded Sicily. But he perished by treason in the midst of his conquests.



## THE MAHOMETAN SCHISM.

### I.—TWO PARTIES FORMED.

THE exclusion of Mahomet's son-in-law, Ali, from his immediate succession to the empire, became the occasion of a division of the Prophet's followers into two sects, which have continued separated to the present day. Tradition avers that one of Mahomet's wives, named Ayesha, conceived an aversion to Ali, because he had discovered her to be unfaithful to her husband. It was through her scheming that Abubeker succeeded to Mahomet's place, and, after him, first Omar, and then Othman, who had been Mahomet's secretary; and it is said that Ayesha was ultimately the cause of Ali's murder, by the hand of a *Batenian*, or assassin, in the fifth year of his reign. Whether this be true or not, Ali's partisans were henceforth embittered against the descendants of Omar, who took possession of the throne. The factions grew more hostile year by year, until a schism in some points of religion was the consequence. The Faithful became separated into two religious parties, each accusing the other of heresy. Their priests and doctors took sides; and from this ancient quarrel grew up the sect of the *Sunnites*, who believe that Omar was the legitimate successor of Mahomet, and the *Shiites*, who contend that Ali and his descendants were the only lawful caliphs. The Persian Moslems are *Shiites*—the Syrians are *Sunnites*.

### II.—THE CALIPHS OF BAGDAD.

Ali's death, like his life, was the occasion of a cruel war. He left twelve sons; one of whom, named *Hosein*, endeavored to make good his claims to the caliphate, but was slain in battle, and his followers were dispersed. The dynasty of Omar, or Omniyah, then occupied the throne to the number of nineteen monarchs. The second caliph of this race, Almanzor, fixed his capital at Bagdad, on the Tigris River, and began to cultivate the arts and sciences. Meantime, in half a century after Mahomet's flight from Mecca, the Moslem nation, springing from a few fanatics, had become more powerful than the remnant of Roman empire which still held its seat at Constantinople. The caliphs of Bagdad surrounded themselves with learned men, and encouraged refinement among their subjects. They extended their influence throughout the East, and made alliances that continually strengthened their sovereignty.

## THE CHRISTIAN SCHISM.

## I.—EARLY FORM OF THE CHURCH.

MEANTIME, Christianity had spread over most of the western countries once comprised in the Roman empire; though the northern nations of Europe, including Russia and Scandinavia, still clung to heathen mythology. With the extension of Christian power and dominion, corruptions crept into the church, and disputes broke out between bishops and teachers, which resulted in scandals and divisions. The first Christian societies, founded by the apostles and their co-workers, had been constituted with much simplicity. Originally each consisted of a congregation, to which the apostles preached or wrote letters. As converts increased in number, they chose *deacons*, or *ministers* for each body, and several societies combined to select a *bishop*, to preside over a district. Afterward, several districts were united under a head, who was termed a *Patriarch* or *Metropolitan*. As early as the third century, three particular cities were held in honor, as metropolitan seats of Christianity—the church of each exercising a patriarchal authority over those of the surrounding provinces. These three cities were Alexandria, Rome, and Antioch. The bishops of these cities bore at first the title of *Exarchs*, like the political governors; but afterward they became known as *Patriarchs*. To these three was subsequently added another—the Patriarch of Constantinople. Rome merely shared the title with other Christian cities, and claimed no supremacy in those early times. But when Mahomet's invasion swept away the patriarchal seats of Alexandria and Antioch, the remaining cities, Rome and Constantinople, began to dispute concerning precedence and authority, as heads of the Christian Church.

## II.—ORIGIN OF THE GREEK CHURCH.

The Metropolitan church of Rome laid claim to superiority over other churches, on the ground of its having been founded and organized by Peter the apostle, as the first Christian bishop. This assumption was disputed by the Patriarch of Constantinople, and a long and bitter struggle ensued between the two Metropolitans of East and West. The eastern emperor espoused the cause of his patriarch, and the churches of Illyria, Macedonia, and other districts sided with the Eastern church. The Bishop of Rome, who took the title of Pope, excommunicated the Patriarch of Constantinople, declaring him deposed from his seat. The patriarch replied by excommunicating the Pope from St. Peter's chair. So the controversy went on, till at last the Eastern church formally separated from the Latin, or Roman church, and became independent, under the title of the Greek church, its chief bishop at Constantinople being henceforth known as the Patriarch. The two Christian churches professed different doctrines in many points. The Latin or Popish church forbade the marriage of priests, whilst the Greek allowed it. The Greek church labored to spread its influence, and succeeded in converting, about A.D. 1000, the barbarous nations of Muscovites, founders of the present Russian empire. Greek, Slavonians, and many other European and Asiatic border nations, likewise acknowledged the Eastern church; though branches of the Latin organization remained throughout the East, in Lebanon and other mountainous districts. The remains of these churches, under various forms, still exist in Syria, after having undergone many persecutions in different ages.

## MARCH OF MAHOMETANISM.

### I.—SUCCESSSES OF THE SARACENS.

We have now traced the path of Mahometanism and Christianity in the countries where both originated. The doctrines of the Arabian camel-driver, though first inculcated nearly six centuries later than those of our Saviour, soon outstripped the former in their influence upon eastern communities. Those fiery propagandists who followed the banners of Ali, Omar, and their successors, stayed not in their career of conquest and conversion, till all the countries that were washed by the Euxine, the Mediterranean, the Caspian, and the Persian seas, submitted to their sway, and repeated their dogma—"There is but one God, and Mahomet is his Prophet!" Under the general name of Saracens, the armies of Bagdad caliphs were led by ambitious generals wherever there was a prospect of success. One host, arising in ancient Mauritania, under the name of Moors, quickly overran all the Roman possessions in Africa, and founded the city of Morocco on the territory anciently held by Carthage. Another army crossed over into Spain, and overthrew its Gothic monarchy, establishing instead a Mahometan empire.

### II.—DIVISIONS AMONG THE SARACENS.

Undoubtedly the Saracens might have pushed their conquests into Italy and France, and perhaps changed the whole character of those countries, if they had been consolidated always in one nation, and obeyed one absolute head, like the Romans, during their career of victory. But Mahometan armies were made up of widely dissimilar tribes and often distinct races, accustomed to independence, and disposed to obey their own local head men, or chiefs, rather than a distant caliph. Consequently, many Saracen generals, after subduing new countries, declared themselves more or less free from obligation to serve the caliphs of Bagdad; and some went so far as to erect separate sovereignties and dynasties. Egypt first shook off the caliph's authority, and became an independent government, with a sultan at its head. The tribes of Mauritania, after founding Morocco, established there an absolute Moorish monarchy. The new Moorish empire of Granada and Cordova, in Spain, likewise claimed to be a power by itself. These divisions of Mahometan power and spirit prevented, what at one time seemed threatened, an invasion of all Europe by the doctrines of Islamism.

### III.—RISE OF THE TURKS.

The eastern Christian church opposed but a feeble barrier to the progress of Moslem ideas and dominion. Alexandria succumbed first, in the days of Omar; Jerusalem, Damascus, Antioch, and other cities, yielded in their turn, and at last the Saracens thundered against Constantinople, the seat of the Christian Patriarch. Meantime the Bagdad Caliphs, in order to strengthen their central power, encouraged the wild tribes of Mount Caucasus, and the deserts that encompassed the Oxus River, to enlist as soldiers in the Moslem armies. Among other warlike hordes were the Turks, who, after serving for a time the Bagdad Caliphs, set up a kingdom called Gazna in one of the Persian provinces, and soon made themselves feared by the victories which they gained under their Sultan Mahmoud, who penetrated India with a large army. After Mahmoud's death, the Turcoman tribes generally embraced Mahometanism. Pursuing their march of victory, these new barbarians founded king-

doms in India, Syria, and Palestine. Constantinople and a few other places comprised all the Christian territory that remained in the East, under the name of the Greek Empire. Threatened continually by the Turks, this remnant of Roman power had dwindled to feebleness, though still resisting the career of Moslem conquest.

#### IV.—THE CRUSADES.

It was at this epoch that the Crusades commenced. These extraordinary expeditions owed their origin to the exertions of an enthusiast, named *Peter*, who had been a hermit in Syria and a pilgrim to Jerusalem. At this time, as we have seen, all Palestine was in the power of the Saracens, who held possession of the Sepulchre of Christ, the object of veneration to devout Christians in all parts of the world. Thousands of pilgrims flocked yearly to Jerusalem and the Holy Places, in order to testify their zeal for the Christian faith. These pilgrims often suffered severe persecutions from the Mahometans of Syria and Palestine; and, after long endurance, their complaints reached the West, and "Peter the Hermit," as he was termed, began to preach up a general war against the Saracens. He traversed Italy, France, and other Christian countries, invoking assistance for the persecuted Christians of the East, and soon raised an immense army, led by princes and knights, to attempt the deliverance of Jerusalem from its Mahometan tyrants. This was the beginning of the *Crusades*, which drew off hundreds of thousands of Christians to Syria, in the course of a century, there to combat and perish, without effecting their purpose of driving out the Saracens. They succeeded in capturing Jerusalem, and establishing a Christian kingdom for a short period, but the whole territory was afterward reconquered by the Turks, who remained masters of Palestine. In the 15th century they subjugated the Greek Empire, and fixed the seat of Turkish power at Constantinople itself.

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### MAHOMETAN RELIGIOUS SECTS.

#### I.—THE SUNNITES.

THE dogmas of the Koran have molded their believers to various shapes of religious character. The Turks, who have been longest dominant in Mahometan communities, are educated in strict observance of the *SUNNITE* sacred law, as taught in the mosques by their priests, and they pride themselves on superiority over unbelievers. In their eyes, all infidels, such as Christians, Jews, Armenians, and various dissenters of their own stock, are objects of disdain and hatred, considered to be outcasts in this world and the next. This arrogance on their part is fortified by the doctrines of their religion. "The prayers of an infidel are not prayers, but wanderings," says the Koran. "I withdraw my foot, and turn away my face from any society where the faithful are mixed with the ungodly," says Mahomet. "Pray not for infidels, whose death is eternal!" says a familiar Turkish precept—"and defile not thy feet even by passing over the graves of men who are enemies of God and his Prophet." With such commandments as these, the mind of a Turk is hardened against unbelievers, whilst implicit confidence in his own security of salvation renders him stolid in danger, and unmoved even at the approach of death, which he regards as regulated by fate for his personal benefit. The

Turks are sedate, and appear almost phlegmatic, but their passions are violent when aroused. The common people are more bigoted, of course, than educated or travelled persons. Polygamy and divorce are authorized by the Koran, but regulated, also, by local customs, and many Turks content themselves with a single partner.

## II.—MODERN TURKS.

The modern Turks are also called *Ottomans*, and their seat of government at Constantinople is known as the Ottoman Porte. The name is derived from the partisans of *Othman*, a Turcoman chief, who conducted his barbarians into Syria and the Greek peninsula. Previous to the Ottoman invasion, Syria and Palestine had been ruled, since before the time of the crusades, by a nation of Turks known as the Seljooks, or Saracens. The Ottomans drove out the last of the Seljooks about the close of the 14th century. The Ottoman government extends, in our day, over 600,000 square miles of territory, in Asia and Europe, containing a population of twenty millions. The Sultan of Turkey, as Commander of the Faithful, occupies the position of Pope to the Mahometan world, and exercises unlimited power over his subjects. The Turks are all *Sunnites*, or upholders of the Omniade succession of Caliphs, and persecute the *Shiites*, who maintain the legitimacy of Ali's line. The Koran is considered to be the true source of Turkish government as well as religion. The *ulema*, or priesthood, interpret it for the direction of all civil tribunals. The chief priest, or *Grand-Mufti*, is also the principal legal personage, or judge-counsel. The highest judicial court is held four times a week by the *Grand Vizier*, or prime minister; or, in his place, by a functionary called the *tchaush-baschi*. Over lower tribunals, in towns, cities, and districts, the *mollahs*, or religious doctors, preside; and in villages, or parts of towns, there are court officers styled *cadis*.

## III.—THE SHIITES.

The *SHIITES*, literally *heretics*, is the name given to Ali's followers, who do not acknowledge the *Sunna*, or Turkish Koran, as a law. The Persians are *Shiites*, and from them the sect of Ishmaelites seceded. The *Sunnites* and *Shiites* are the principal divisions of Moslems; but these two are separated into many inferior dissenters on doctrinal points. No less than *sixty* small sects have been enumerated with their various priests, or *mollahs*, of every rank, from that of the Turkish or Persian courtiers down to the most insignificant *santons* and *dervishes* of the wild tribes. As a body or priesthood, the *mollahs* are styled the *ulema*, or *learned*; and they are actually the best informed of the people. Education, administration of justice, and religious ceremonies are under their charge. In some Moslem families, particularly in Persia, a *mollah* is kept to instruct children. Some of the schismatic branches of Islamism have attained, at times, to much power and influence. Among these, of late years, the *Wahabies*, before mentioned, have been remarkable for their proselytism. As early as the second and third century after the *Hegira*, or flight of Mahomet, some of these sects promulgated the wildest notions. Among others was that fanatical off-shoot of original Mahometanism, which now, after nearly nine centuries, bears the name of DRUSE. Its birth-place was Egypt, whence it spread afterward into Syria.

## THE DRUSES.

## I.—ORIGIN OF THE SECT.

THE *Druses*, or *Derouz*, derive this appellation from an early leader or teacher, named Durazi, or Dursi ; who, in the beginning of the eleventh century, made himself known in Syria, as a fanatical dissenter from Moslemism. Their religion is a mixture of Mahometan, Jewish, and Pagan superstitions, with some hidden ceremonies or "mysteries," known only to their priesthood. The originator or first high protector of the Druse creed was a Sultan of Egypt, named Hakem, who reigned in about 1020, after the Moslem rulers of Egypt had declared themselves independent of the Caliphs of Bagdad.

## II.—PRETENDED DIVINITY.

Hakem, or "the Hakem," was stimulated by a wandering fanatic called Hamsa, to announce himself a manifestation, or incarnation of Deity, and set up as a renovator of eastern religion. Hamsa and a fellow enthusiast, one Moktana Bokr-eddin, produced a book between them, which purported to be a new revelation, and embodied the principal doctrines of their faith. This volume was at first kept strictly sacred in the hands of the priesthood, and its contents explained as mysteries to the common people, according as new projects were conceived. One of the first dogmas put forth was in relation to the reputed divinity of Hakem, who did not extend his earthly manifestation very long, but was assassinated by some opponents of the new doctrine. His disciples, however, borrowing some hints from the Hindoo and Christian teachings, declared that Hakem would appear in another manifestation, or second advent, at some future time, accompanied, as at first, by the prophet Hamsa.

## III.—DOGMAS OF THE DRUSES.

The sacred writings of Hamsa and Bokr-eddin are, of course, like most of the rhapsodical productions which have emanated from eastern reformers—a blending of the Koran, Talmud, and Christian writings, with pretended revelations, commentaries, and fables, gathered from Indian, Egyptian, and Arabian traditions. These Druse scriptures have been collected by modern *savants*, and translated into different European languages. Copies of the work are to be found in the great libraries of Paris, Vienna, Rome, and England. The doctrinal theology taught in Druse scriptures is evidently based on Christian revelation, but revelation so wrested in itself and corrupted by inventions, as to make a new manifestation to all intent. The grand dogma is a Unity of God, and rejection of Trinitarian notions. Hence the modern believers call themselves *Unitarians*, and look upon *Druse* as a term of indignity as applied to them. As *Unitarians*, they maintain that God is an incomprehensible, pure, and eternal Spirit, or essence ; and that he only becomes known by *form* or manifestation, to those who believe and are accepted. They assert that he has manifested himself in human shape, *ten times*, either in Asia or Africa ; and that his last incarnation was Hakem, the Egyptian Sultan. While declaring the strict Unity of God, they borrow from Christianity the idea of a son, and avow that *Hamsa*, the prophet, was the first-born of Deity ; that he was a Spirit of Intelligence, and became manifested in the flesh, like Christ, in order to carry out his Father's plan of the world. To this Spirit was originally confided the creation of the world ; from him comes all earthly wisdom, and through him, in his various incarnations, the Deity communicates to the human race.

They say that this Spirit once dwelt in the body of Jesus, in Judea, and afterward took possession of Hamsa's form, in order to reform the Eastern Church.

#### IV.—DOCTRINE OF TRANSMIGRATION.

The Druses believe in predestination, to some extent ; i. e., they think the length of every human being's life is determined beforehand ; but that, in regard to individual acts, *free will* governs all. They adopt the Indian notion of a transmigration of souls, so far as concerns the change of one human form to another ; but reject the theory of a soul inhabiting the shape of any lower animal. They say, that men's souls go on indefinitely, from one human manifestation to another, until a general day of account or resurrection. When that comes, the faithful will become pure spiritual beings, to exist eternally ; the rest of mankind—the great bulk—will be annihilated on account of past sins. The Druse scriptures speak of particular transmigrations and appearances of good spirits, at different times. The Evil Spirit, they say, has repeatedly manifested itself in Ishmael, Elijah the Tishbite, and later, in John the Baptist ; whilst, as before remarked, the Spirit of Intelligence, or God's first-born, was once incarnated in Jesus Christ. But they deny that Jesus was divine ; averring that the perfection of that soul was not reached till it entered the body of *Hamsa*, a thousand years later. The idea of Ishmael, or Ismail, as entertained by the Druses, is of an Evil Spirit, who is held to have introduced sin into the world. This, probably, is copied from the Persian or Zoroastrian faith, in an Evil Spirit, *Ahriman*, as opposed to *Ormuzd*, the Good Principle.

#### V.—OKKALS AND DJABEL.

But though the priestly or secret creed of the *Druses* pretends to mystery and significance, there is very little practice of any religion whatever among the nation at large. In accordance with the dispensations of their founder, they have certain customs and exemptions abhorrent to Moslem opinion ; but the strict observance of doctrinal tenets or ceremonies is confined to a peculiar class of the people, who constitute an *order* or *caste* of "the initiated," as opposed to the body of *Druses*, who may be called the profane. The members of the religious class style themselves *Okkals*, or "spiritualists," in contradistinction from the epithet they bestow on the vulgar, of *Djabel*, or "ignorant." These *Okkals* answer in many respects to the "sacerdotal tribes" among ancient Egyptians, Assyrians, Persians and Medes, and Hindoos. They have degrees of initiation, the highest requiring a vow of celibacy, and being marked by the wearing of a white turban, to denote their purity. Like the Brahmins of India, these high *Okkals* are so pure in their own conceit, that they think themselves sullied by contact with one of the profane, and refuse to eat or drink out of any vessel touched by such a person. The rites of the *Okkals* are practised in remote places, within secret assemblies, to which, however, women are admitted. It is believed that they keep up the worship of Egyptian Apis, or of the Calf-god, adored in ancient Syria. In their sacred books, the *Okkals* monopolize all the promises of future happiness and distinction, to which they are to arrive through successive trials and degrees of perfection. It is quite probable that idolatry, as well as licentiousness, may number votaries among the *Druses*, whether *Okkals* or common people ; but perhaps the religious character of the whole nation is best described under the general name of free-thinking fanatics.

## HISTORY OF THE DRUSES.

## I.—EARLY RIVALRY OF FANATICS.

To attain a correct idea of the *Druses*, in a historical point of view, we must recall the first schism which took place among the Mahometan Arabs, about a quarter of a century after the Prophet's death. It will be recollected that, in dying, Mahomet bequeathed his empire to Ali, his son-in-law, but that Ali was three times excluded from the caliphate, and finally, after possessing it five years, was cut off, as is supposed, by poison. Ali's great enemy was Moavia, governor of Syria, who was supported by Mahomet's widow, Ayesha. Out of the political and religious differences that ensued, various demonstrations of fanaticism proceeded. Every ambitious enthusiast sought to set himself up for an apostle, in the hopes of meeting with the same success as Mahomet the camel-driver. Whenever such a leader could gather about him some followers, a new sect at once sprung up, either to struggle or decay. It was easy to manufacture a creed out of the fantastic notions, ruins of ancient beliefs, and half-forgotten rites of old Syrian and Arabian tribes, mixed up with dogmas of Jews and Christians, superstitions of Egypt, and philosophy of Zoroaster and the magians. Such was the condition of the East, when about the 386th year of the Hegira (A.D.—996), an Egyptian youth called *Hakem-b'amer-ellak*, who belonged to the royal race of *Fatimites*, or descendants of *Ali*, succeeded to the caliphate of Egypt, at the age of eleven years. He became the third Sultan of Egypt, the first having been a lieutenant of the Bagdad caliphs, of whom he had declared himself independent, erecting Egypt into a separate sovereignty.

## II.—A. MAHOMETAN NERO.

*Hakem-b'amer-ellak*.—This caliph of thirteen years became noted as the head and deity of the *Druses*, whose history we are considering. Extraordinary stories of this prince are traditionally preserved. He is said to have caused the first caliphs, compatriots of Mahomet himself, to be publicly cursed in the mosques, and afterward as absurdly revoked the malediction. He compelled Jews and Christians to forswear their faiths, and subsequently gave them permission to practise their rites and ceremonies. One of his edicts was levelled against women, prohibiting the making of slippers for them, in order to prevent their appearing in public. He forbade religious pilgrimages to Mecca, and denounced fasting and the five prayers. He had half of the city of Cairo burned down for his amusement, and gave up the other half to pillage by his soldiery. At last, ripe for countenancing any extravagance, he encountered the impostor, *Mahomet-ben-Ismail*, founder of the sect of Ishmaelites in Persia, who came to Egypt under his surname of *Dursi*, or *Durazi*. This artful man, attaining an influence over the young caliph, induced him not only to proclaim a new creed, but to set himself up for a manifestation of God himself. The audacity of the assumption appears to have made dupes or hypocrites at once; for, on the caliph's ordering a registration of his followers, some sixteen thousand were found to acknowledge the Sultan as their deity. *Dursi*, or *Mahomet-ben-Ismail*, then began to preach and lay down rules for the new sect. He taught that it was unnecessary either to fast, pray, practise circumcision, make the pilgrimage to Mecca, or observe festivals; that it was permitted to eat pork and drink wine, and lawful to unite brothers and sisters, and even children and parents in marriage. He declared that the caliph was God himself

in a human form, and that his name was actually *Hakem-b'amr-eh*, which signifies "governing by his own authority," instead of *Hakem-b'amr-ellah*, which means "governing by the order of God." But neither false prophet nor blasphemous king could protect himself from the indignation of those who remained faithful to the Koran. Dursi and his master were both massacred during a sudden rising of the people.

### III.—GROWTH OF THE IMPOSTURE.

But, as is usual with fanaticism, the deaths of these two leaders served as the seal of their pretended mission. Another advocate of the imposture, a disciple of Dursi, soon followed his precursor's footsteps, propagating the delusion throughout Egypt, Palestine, and along the Syrian coast. This missionary was *Hamza-ben-Ahmed*, of whom, in connection with Moktama, his coadjutor, we have spoken before. Under the teachings of these disciples, the *Dursi* sect grew rapidly; and when Mahometan persecution sought to extirpate their heresy, its members took refuge in the mountainous districts of Lebanon, where they founded the nation that has existed to the present day, under the name of *Druses*.

## PROGRESS OF THE DRUSES.

### I.—LEAGUE WITH THE MARONITES.

DRIVEN into those mountain-ranges which form the double spine of Syria, the Druses established themselves as an independent body politic as well as religious sect. There they formed alliances for mutual defence, with other inhabitants, some of them fugitives like themselves, and, in course of years, built up a formidable confederacy of barbarous tribes. In those hills and glens already existed several religious communities, dissenters from Christian or Mahometan dogmas. Among these were the Ansarians, or Nasarians, schismatics from Islam, and the *Maronites*, seceders from the Latin church, both of which tribes we shall consider in another connection. With these infant nations, the Druses combined, on the basis of religious toleration, in order that their joint strength might secure the Lebanon country against invasion. Consequently, we find the Druses and Maronites leagued, at various periods, in opposition to powerful enemies; combating together, at an early age, the Christian crusaders, and in later periods, the Sultans of Aleppo, the Mamelukes, and the Ottoman Porte. When Selim I. effected the conquest of Syria, about the beginning of the 16th century, the Druses and their allies still maintained their rude independence, and often made predatory descents upon the Turkish Pachas who governed the plain country. But in 1588, they were attacked vigorously, and shut up in their mountain fastnesses, by Ibrahim Pacha, a lieutenant of Amurath III. A division then took place among the various chiefs, which weakened the confederacy; and the Turks, threatening an exterminating war, exacted a peace-offering of a million piastres, and imposed a yearly tribute on the tribes, which has been collected down to the present time.

### II.—PARTY DIVISIONS.

Previous to this occurrence, the Druses constituted a turbulent republic, each tribe paying deference to its Shiekh, or lord, but all on a democratic

foundation, and divided into two parties, or factions, distinguished by *colors*, like the ancient circus-factions of Constantinople. This separation into parties, known by the color of their flags, is characteristic of Arabian tribes, and in the case of the Druses, two well-defined organizations existed, distinguished as the *Kaisi* and the *Yamani*, the former having *red* ensigns, the latter *white*. On the nation's submission to Ibrahim Pacha, he refused to recognize more than one chief, to whom should be confided the authority of civil magistrate and governor of the tribes, and who should likewise be responsible for the annual tribute. Accordingly such a ruler was chosen, and, having the whole force of the nation at disposal, the office grew into great importance and power, especially in the hands of Fakr-el-din, a brave and politic man, who became emir about the beginning of the 17th century.

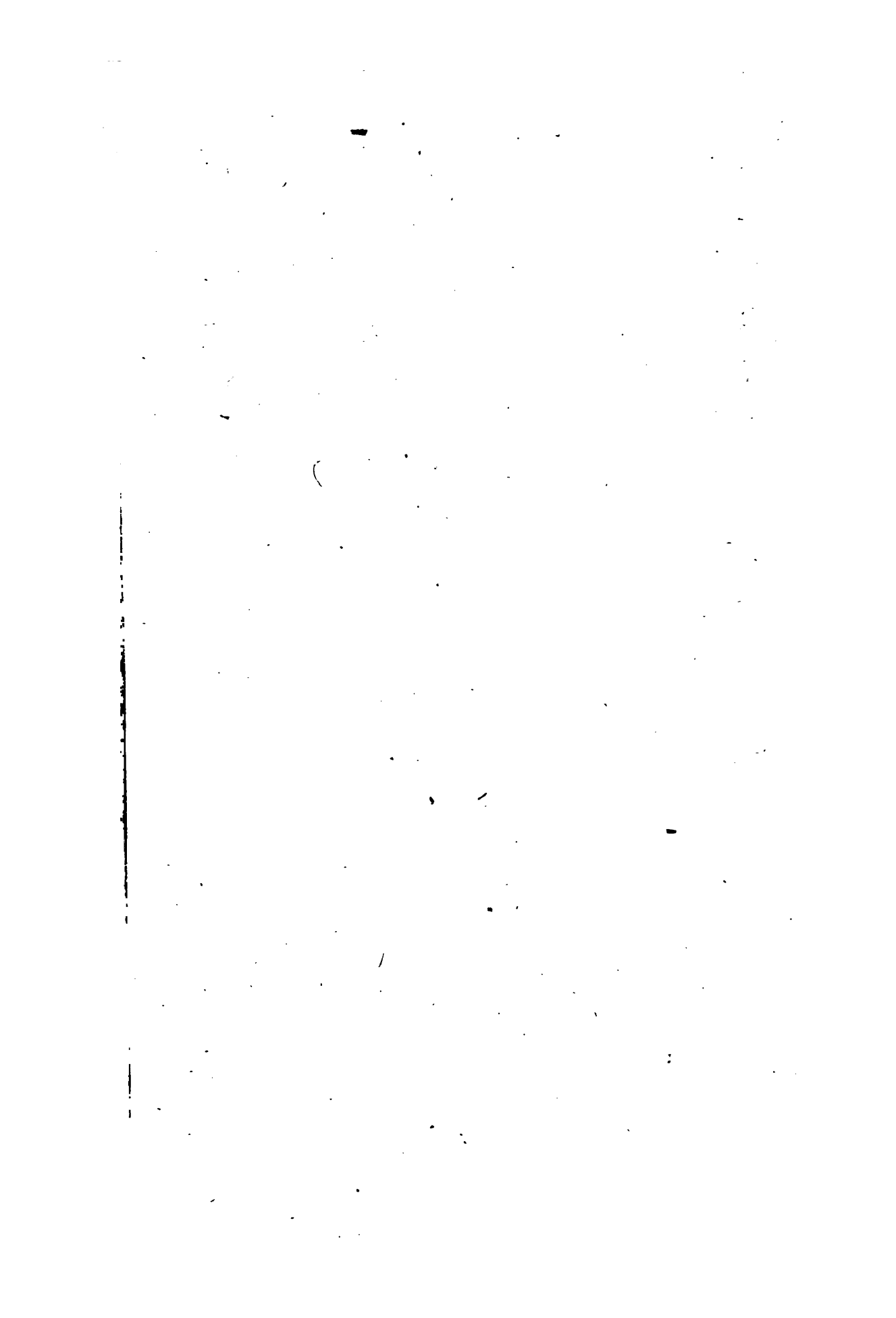
### III.—FAKR-EL-DIN.

Fakr-el-din was patriotic, and desired to shake off the Turkish yoke; but he had the art to conceal his designs, and to gain the confidence of the Ottoman Porte by apparent loyalty, and a series of successes against predatory Arab tribes, that infested the neighborhood of Balbek, Acre, and Sour (the ancient Tyre). When he deemed himself sufficiently powerful to warrant a demonstration, Fakr-el-din suddenly seized on the city and port of Beyrout, and the towns of Saide, (the ancient Sidon) Balbek, and Sour, till at length, in 1613, he became master of all the country from his mountain-dwelling to Adjaloun, and Saffad. The Turkish government, and its subordinates, the Pachas of Tripoli and Damascus, over whose territory Fakr-el-din thus assumed sovereignty, became alarmed at such encroachments, but for some time dissembled, in order to wait an opportunity for crushing the Druse emir at a blow. But Fakr-el-din, looking for assistance abroad, and especially from the Venetians, with whom he had opened negotiation, suddenly placed his authority in the hands of his son Ali, and sailed for Italy, where he soon contrived to awaken general interest in the cause of his nation.

### IV.—PRETENDED ORIGIN OF THE DRUSES.

The court of the Medici, in Florence, was, at that period, a central point of European attraction, and Fakr-el-din's sojourn there became the occasion of much inquiry into the origin and history of the Druses. Among other fanciful speculations concerning their ancestors, it was suggested that, as they had been for ages in alliance with Maronite Christians, and were hostile also to Turks and Arabs, they might probably owe their own existence to Christian, and perhaps European progenitors. The idea of their being descended from Crusaders was then started, and learned theorists soon found a resemblance between the name *Druses*, and the French surname of *Dreux*; whereupon it was at once argued that Fakr-el-din and his countrymen must be descended from some colony of French Crusaders, who, under the leadership of some old *Compte de Dreux*, had formed a very ancient settlement in the Lebanon mountains, and there become patriarchs of a remarkable nation. The Emir, Fakr-el-din himself, was shrewd enough to see that this last hypothesis might be useful to his cause, and so was not loath to humor it. Indeed, it is said he went so far as to claim relationship to the House of Lorraine. But this notion was soon exploded by the discovery that the name of *Druse* was mentioned in historical chronicles long before the time of the Crusaders, and that the language of this mountain nation was of the purest Arabic, without any admixture of European words.







of common people, engaged generally as cultivators of the soil. Every Druse, however, has some distinct allotment of land, either small or large, which he enjoys by inheritance, and which produces him subsistence. The products of the country consist of grapes, mulberries, for the sustenance of silkworms, tobacco, cotton, and grain. Originally, as in most parts of the East, the Druse lands were all claimed by great estate-holders, or seigniors; but the democratic tendency of the people has caused their general subdivision into small leaseholds; though a few families still monopolize extensive tracts, and thereby maintain an aristocratic influence in the nation. Among the latter are the Lesbeks, the Djambelats, the Ishmaels, of Solyma, and other dominant houses, whose Sheikhs, or heads, possess about a tenth of the entire country. These families claim and exert much political influence, and by their rivalries often involve the whole nation in dissensions.

## II.—POLITICAL ORGANIZATION.

The principal dignitary, or governor of the Druse tribes, is called an Emir, or Prince, and likewise known as the *Hakem*. He is civil magistrate and military head of the nation, and has generally power to name his successor, so long as the line of his family remains eligible. The office of *Hakem* may, indeed, be considered hereditary, but females are excluded, as in other oriental governments. When the male line of a dynasty runs out, the choice of a chief Emir falls to the people; and the candidate who has most influence to control suffrages, secures the election, always, of course, with the approbation of the Turks, to whom the tribes are subject. Once in office, the *Hakem* becomes vested with kingly authority over his own people, but remains a vassal to the Ottoman Porte, and is responsible to that power for the good conduct and tribute of his countrymen. Sometimes the Turkish Pachas nominate a *Hakem*, and support his pretensions, though opposed to the nation's wish; but such pretensions of supremacy have always been found to excite dangerous tumults.

## III.—POPULAR POWER AMONG THE DRUSES.

The duty of the chief Emir is to maintain order and security in all the districts under his sway; to repress quarrels among the Sheikhs, and prevent oppression of the people; to settle disputes between villages and communities; superintend the administration of justice, and collect the yearly tribute, which is a general tax on property and production. In the villages and districts are *Cadis*, or civil judges, who receive their appointment from the Prince. These officials act as justices of the peace, but the power of life and death is reserved to the chief Emir. At stated or critical seasons the chief convokes a general assembly of the people, which is a pure democratic body whilst in session. Every respectable peasant is therein entitled to his vote, equally with the most distinguished Shiekh; though of course the possession of rank and wealth has its influence as elsewhere. In these popular assemblies the chief is powerful just in proportion to his personal character and ability. If a man of force and talent, he rules, but if not, he is of no more account than another member.

## IV.—MILITARY CHARACTER OF THE DRUSES.

There is no regular military establishment among the Druses, though the entire nation is warlike, and the retinue or household of the chief is very inconsiderable. But when the tribes make war, every man capable of bearing arms is summoned to the field. His preparations for a campaign are quite

simple. He shoulder his musket, obtains powder and bullets in his own village, supplies himself with a small bag of flour for food, and repairs to the rendezvous. If the quarrel be a civil one, he follows the leaders of his faction, or the head of his own family or clan; but civil strife among the tribes seldom goes to the extreme of bloodshed, or long hostility; because the expense of supporting their soldiers falls on the rich proprietors. When the war is against invaders, or in a national quarrel, the people combine with alacrity, and exhibit both courage and endurance, whilst the Sheikhs contribute their means without stint. The Druse wars, however, are of short duration. Their suddenly-raised forces make rapid incursions and assaults, but avoid pitched battles, cavalry, and artillery. The summons to conflict is abrupt, and spreads throughout the country at once. When the Emir and his principal Sheikhs decide on an expedition, they proclaim it from the nearest mountain-top, in ancient style, somewhat as follows:

*"To war! to war! Take your guns; take your pistols! noble Sheikhs, mount your steeds! arm yourselves with lance and sabre! Rendezvous to-morrow, at DAIR-EL-KAMAR! Zeal of God! Zeal of Combats!"*

This loud summons peals from peak to peak of the mountains—of which the whole Druse country is a continuous chain—and the proclamation is soon taken up and passed through every village to the frontiers. Travellers, who have heard their war-voices, reverberating through deep valleys, and echoed from every rock, through the stillness of night, describe the effect as awful and sublime. Three days after one of these vocal appeals, fifteen thousand men have been collected, ready for battle, at the general rendezvous.

#### V.—THE DRUSE MILITIA-MEN.

The *matériel* of a Druse army, thus suddenly levied, is not, of course, like that of a disciplined English or French force. Called from their daily avocations, in their customary garb, and without order, these rude militia-men might appear to strangers only an indiscriminate rabble. Clad in short-skirted tunics, with naked legs, sandalled feet, and wearing cotton head-coverings, they swarm about their Sheikhs, with muskets in their hands, and knives or halberds at their girdles. The leaders alone are mounted; the mass on foot; and the nature of the country renders the latter condition preferable. The mode of warfare is of the guerrilla, or skirmishing sort. Its art consists in scaling precipices, forming ambuscades behind rocks and trees, and shooting at their adversaries from sheltered positions. The Druses, accustomed to arms from their childhood, are good marksmen, and their night-marches, abrupt sorties, and fierce assaults of villages, make them formidable enemies to an unprotected frontier. Their principal successes are in bold inroads and forays upon an enemy's country, and whilst successful, they are courageous and obedient to their leaders. Besides this, their mountain life makes them healthy, and their habits are temperate and frugal. With just such wild and ferocious soldiers, Mahomet and the early caliphs achieved their surprising conquests. The Sheikhs share with the people all hardships and privations. During some campaigns a Druse army has been known to pass three months in the open air, with no bed but the earth, no cover but a sheepskin, and remain robust all the time. All ranks are abstemious, and can subsist a hundred days on what the same number of English or French would consume in ten. The number of fighting men among the Druses has been estimated, at different periods, as high as fifty thousand men. Probably, the average now is below forty thousand effective militia.

## VI.—DRUSE POPULATION.

The Druse country proper contains about one hundred and ten square leagues, usually supporting from 120,000 to 140,000 souls. The soil is far from being fertile, and corn is scarce ; but large quantities of silk and cotton are raised, which are exchanged for breadstuffs from the Hauran, oils from Palestine, and rice and coffee from Beyrout. The population of Lebanon has been augmented, at intervals, by Christian emigration from the Turkish plain country, driven to the mountains through the persecutions they are obliged to endure in Moslem cities. Such Christian accessions are welcomed by the Maronites at all times, and the Druses have, until the present century, been willing to extend hospitality to them, with the design of strengthening their country against invasion ; but of late years the ancient practice of toleration has given place to sectarian jealousies of the most bitter character ; and perhaps the intermeddling zeal for proselytism, which is a feature of the Latin church in the East, may have a great deal to do with our latter-day troubles.

## VII.—HOSPITALITY OF THE DRUSES.

The Druses have, in times past, been noted for their Republican spirit, as well as form, of society ; and the rude independence which they have generally maintained, has imparted to them qualities of hardihood, courage, and elevation of character. Their bravery, especially, is without dispute ; for three hundred of them have been known to attack and lay waste the city of Damascus in open day. Their neighbors, the Maronites, cannot compete with them in their "zeal of combats," or military daring ; but perhaps their peculiar religious ideas may have some influence in this particular ; as an old Maronite once observed to Volney, the traveller : "Perhaps the Druses would be more afraid of death, did they believe in a future state !" In point of moral feeling, these mountaineers compare favorably with Arab tribes in general. They have high notions of honor, and are quick to retaliate offences. A verbal insult is usually answered with a blow, and, hence, disputes often terminate fatally. In demeanour and speech, the Druses are reserved, but their courtesy toward strangers is proverbial. The rudest peasant prides himself on politeness even to enemies, which often occasions dissimulation to be carried to great lengths. But in the matter of hospitality, these mountaineers are not outdone by any people in the world. The traveller is never turned from their doors without a generous bestowal of food, lodging, or whatever assistance may be in their power. The poorest laborer shares his last crust with a hungry stranger. "God is liberal, and men are brethren !" is a favorite proverb with them ; and they carry out its spirit in their treatment of guests. As in the tent of a Bedouin, he who has eaten bread and salt with a Druse host, becomes sacred in person, and is sure of protection as well as shelter. In the time of the Janissaries, one of their Agas, or captains, having failed in a rebellion, fled from Damascus to the Druse country. He took refuge among a tribe of which Sheikh Talhouk was the head ; and this fact becoming known to the Pasha of Damascus, he demanded of the Druse Chief Emir, that the fugitive should be given up. The Emir applied to Sheikh Talhouk, but was indignantly answered that, "as long as Talhouk shall preserve his beard, not a hair will fall from the head of his guest !" In vain was he threatened with force, and in vain did the Emir threaten to cut down fifty of the Sheikh's mulberry trees every day, until he should give up the Aga. Talhouk, arming his villagers, remained firm, though a thousand trees fell on his lands. At last the other

Sheikhs took up his quarrel, and the Janissary guest contrived to make his escape.

### VIII.—SOCIAL CHARACTERISTICS.

The Druses resemble the Bedouins, in their pride of birth, and reverence for ancient families ; but the rank of their Emirs and Sheikhs does not carry with it any exemption from taxation, or any privilege of holding office. Each Druse, high or low, claims his lands, whatever be their extent, by freehold ; so long as he pays his rent, and his proportion of the *miri*, or Turkish tribute, he enjoys the usufruct of possession. A sort of primogenitive custom, or law of inheritance, regulates the distribution of property, and this sometimes occasions a monopoly of lands by eldest sons or powerful heirs of wealthy families. Marriages are usually contracted among near relatives ; and the Jewish custom, of a brother's espousing his brother's widow, is common among them. A Druse may have as many wives as he desires, and can repudiate them at will ; but most men confine themselves to one. Society is simple, and industry honorable. Every man lives in his family, rarely going abroad. The males cultivate the ground, gather the crops, dig canals, and perform other laborious tasks. The women, high and low, attend to household affairs ; making bread, roasting coffee, washing, cooking, and caring for the household generally.

### IX.—GENERAL VIEW OF THE DRUSES.

A Druse village is rural and pastoral, like an Arab encampment. After the day's toils are over, the head of a family sits in his gate and smokes, with his family about him ; or perhaps the villagers assemble in the court-yard of the Sheikh. Seated cross-legged, in a circle, with pipe in mouth, and dagger at belt, the Druse converses with his neighbors on the topics of the day. The children gather around, listen, and are questioned by their elders. This is the sum of their early education ; for reading or writing, as among the Maronites, is a thing unthought of. Altogether the Druses, apart from the fanaticism engendered by their faith, or stimulated by Turkish intrigues, present in their social life the picture of a simple, inartificial nation, of Republican structure, hardy, brave, and independent ; jealous of encroachment on their rights, and quite uncultivated in mind, but yet possessing a marked character to be molded for good or evil.



## THE MOTOUALIS.

### I.—RELIGIOUS CREED.

East of the Druse country are deep valleys and plains, the site of once populous districts, now in ruins, the principal city of which was ancient Balbek, or Hieropolis. In this territory are found the small but remarkable nation of *Motoualis*, or *Sectaries*, a dissenting branch of the original Moslem stock. The distinction between these Mahometan believers and the Turks is founded on difference in points of faith and doctrine. The Turks, as heretofore remarked, are Sunnites, or followers of the Omniad caliphs, whilst the Motoualis, like the Persian nation, are of the sect of Ali, known as *Shiites*. The latter term is disowned by the disciples of Ali, who call themselves *Adlia*, meaning advo-

cates of justice. An Arabic treatise\* on religious faiths sums up their belief in the following words: "Those sectaries who pretend that God acts only on principles of justice, conformable to human reason, are called Adlia, or Justiciarians. God, they say, cannot command an impracticable worship, nor ordain impossible actions, nor enjoin men to perform what is beyond their ability; but whenever he requires obedience, will bestow the power to obey. He removes the cause of evil, allows us to reason, and imposes only what is easy, not what is difficult; he makes no man responsible for the actions of another, nor punishes him for that in which he has no part; he imputes not as a crime what himself has created in man; nor does he require him to avoid what destiny has decreed. This would be injustice and tyranny, of which God is incapable, from the perfection of his being."

## II.—PREJUDICES OF THE MOTOUALIS.

Such in substance, is the Shiite creed, to which the Motoualis add some peculiar ceremonies of their own, strongly indicative of their bitterness as sectarians. They denounce Omar and his successor Moavia as usurping rebels, and curse their memory at religious festivals; celebrating Ali and Hossein, at the same time, as the genuine line of Mahomet, and holy martyrs of the true faith. They commence their ablutions by wetting the elbow, contrary to the Turkish custom of dipping the finger-ends first. They avoid contact with strangers, as defiling, and refuse to sit at table with persons not of their sect, or to drink out of a vessel used by such. These exclusive notions of purity have rendered them, like Hindoo Brahmins, a distinct caste or society; and whenever persecuted, their mountain retreats have preserved them more or less independent of the ruling class in Syria. At the same time, their native turbulence and predatory character, have always kept them at strife with neighboring Mahometans, and exposed them more or less to persecution. Their possessions proper lie between the two mountain-ranges of Lebanon and Anti-Lebanon, in the valley and plain surrounding Balbek; and this locality seems to have been their first retreat in Syria. It is only during the last fifty years that they have made small settlements in Lebanon proper, among Maronites and Druses.

## III.—ORGANIZATION OF THE MOTOUALIS.

The form of government among the Motoualis resembles that of the Druses, partaking of aristocracy and democracy, and having Shiekh's of leading families, from whom a principal chief is taken by hereditary succession, so long as his line lasts. During the wars of the Druses under Emir Yousef, with the Turkish Pachas, the Motoualis were expelled by the former, and pushed their dwellings toward the sea-coast, nearly to Sour, or Tyre. They have always shown themselves bold, enterprising soldiers. In one engagement, during the time of Yousef, an advanced corps of their forces, numbering only five hundred men, attacked and put to complete route an army of two thousand five hundred Druses. Subsequently, down to the beginning of our present century, the Motoualis suffered from the persecutions of Djeddar Pacha, and became reduced to the small number of five hundred families, scattered throughout the mountains. But their recuperative spirit has since demonstrated itself, and

\* "Abarat el Motkallamim fi mazaheb oua Dianat el Dianat el Donia;" or, "*Theological Fragments concerning the Sects and Religions of the World.*" By this quotation it appears that the doctrine of Ali's followers is in direct antagonism to the tenets of Omar's successors, who call themselves the only Orthodox Mahometans.

they now retain their old Balbek territories, augmented in numbers, and with as much fanatical bravery as they exhibited in their most powerful days. They are in alliance with the Druses, and regard the Maronites with great bitterness.

## THE ANSARIANS.

### I.—RELIGIOUS DIVISIONS.

THIS sect is a very ancient one, and is considered by some authorities to be identical with the ancient religious tribe of *Batenians*, or *Assassins*, by whom the Crusaders were secretly opposed. They are likewise known as Nasarians, and sometimes as Ensyrians. They dwell among high mountain chains in the pashalik of Tripoli, and are divided into castes or classes, known by different manifestations of idolatrous faith; firstly, the *Shamsia*, or fire-worshippers, said to adore the Sun; secondly, the *Kelbia*, or worshippers of the Dog; and thirdly, the *Kadmousia*, who practise obscene rites, and are believed to have some ceremonies resembling the ancient Gnostic mysteries, which are not to be mentioned at all. The origin of these Ansarians, or Assassins, is given as follows in the "Bibliothèque Orientale," on the authority of *Assemani*.

### II.—STORY OF NASAR.

"In the year of the Greeks 1202 (A.D. 891) there lived at the village of *Nasar*, in the environs of Kousa, an old man, who, from his fastings, his continual prayers, and his poverty, passed for a saint. Several of the common people declaring themselves his partisans, he selected from among them *twelve disciples*, to propagate his doctrine. But the commandant of the place, alarmed at his proceedings, seized the old man, and confined him in prison. In this reverse of fortune, his situation excited the pity of a girl who was a slave to the jailer; she determined to give him his liberty; and an opportunity was offered to effect her design. One day, when the jailer was gone to bed intoxicated, and in a profound sleep, she took the keys from under his pillow, and, after opening the door to the old man, returned them to their place, unperceived by her master. Next day, when the jailer went to visit his prisoner, he was extremely astonished at finding he had made his escape, and the more so, since he could perceive no marks of violence. He therefore judiciously concluded that he had been delivered by an angel, and eagerly spread the report, to avoid the reprehension he merited. The old man asserted the same thing to his disciples, and preached his doctrine with more earnestness than ever. He even wrote a book in which, among other things, he says—'I, such a one, of the village of Nasar, have seen Christ, who is the word of God, who is *Ahmed*, son of *Mahomet*, son of *Hanasa*, of the race of *Ali*; who also is *Gabriel*; and he said to me: Thou art he who readeth (with understanding), thou art he who speaketh truth; thou art the camel which preserveth the faithful from wrath; thou art the beast which carryeth their burden; thou art the (Holy) Spirit, and John, the son of Zachary! Go, and preach to all men that they make four genuflections in praying; two before the rising of the sun, and two before his setting, turning their faces toward Jerusalem; and let them say, three times: God Almighty! God Most High! God Most Great! Let them observe only the second and third festival; let them fast

but two days annually ; let them not wash the foreskin, nor drink beer, but as much wine as they think proper ; and, lastly, let them abstain from the flesh of carnivorous animals !' This old man, then passing into Syria, propagated his opinions among the lower orders of the country people, numbers of whom believed in him. And after a few years, he went away, and nobody ever knew what became of him."

### III.—DOCTRINES OF THE ANSARIANS.

The followers of the old man of Nasar continued to increase in numbers down to the time of the Egyptian schism, under Caliph Hakem and Mahomet el-Durzi, which, as we have seen, originated the Druse sect. The Ansarians have many points of faith in common with the Druses. They teach the doctrine of Metempsychosis, or manifestation of the same soul through different bodies, but reject the divinity of Hakem. Some of the Ansarians indeed deny the immortality of the soul ; and the general religious faith and practice of the people is a medley of debasing and ridiculous superstitions. The tribes are tributary to the Porte, and subject immediately to the Pacha of Tripoli. They cultivate corn, tobacco, wines, and olives, and possess a fertile country on the mountain slopes, but the exactions of Turkish rule keep them constantly poor, and their population is scattered and feeble, in comparison with the tribes of Lebanon.

Such is an eastern account of the Ansarians, with their jumble of doctrines, made up of Christian and Mahometan superstition. When Christian armies traversed the country during the time of the Crusades, they encountered the Nasarians in many places ; and William of Tyre, a chronicler of those times, reports that they were called by the Arabs, *Assassins*. The term *Assassin*, in Arabic, signifies, *Robbers of the night*, or "*Persons who lie in ambush to kill ;*" and it was applied to the Batenian, a tribe of the mountains, as well. Whether the Nasarians were affiliated with these Batenians, is a matter of dispute. The Crusaders were especial objects of hostility to the Assassins, who, according to tradition, were an oath-bound fraternity, under the rule of an aged chief, termed *Sheikh-el-Djebel*, or *Lord of the Mountain*, generally distinguished as "*The Old Man of the Mountain.*" This prince was believed to be versed in magic, and to employ poison, the dagger, and every other means of murder, to exterminate his enemies ; for which purpose he dispersed his sworn agents throughout all Syria, and particularly the Holy Land, where their especial victims were among the crusading host.



## SECT OF THE ASSASSINS.

### I.—ORIGIN OF THE ASSASSINS.

THESE people anciently called themselves *Arsacides*, pretending descent from *Arsaces*, founder of the Parthian empire. It is probable that a Persian tribe constituted the main stock of various branches which emigrated from Persia in the 7th century. Arriving on the Phœnician sea-coast, they located in the mountains, and there, according to some traditions, built ten strong places on unscalable rocks, and, by their robberies and murders, obtained the name of *Assassins*. Their chief, the "*Old Man of the Mountain,*" grew famous in the

troubles of those times, and was said to inhabit a castle called *Alamut*, situated on a high mountain, impregnable to assault. The Crusaders called this chieftain, "*Senex de Monte*," which is equivalent to "*Sheikh-al-Djebel*," or "Lord of the Mountain;" but the word "Sheikh," in Arabic, likewise means "Old Man." The castle of Alamut, called "*Hern-al-Mut*," signifying "The Castle of Death," became a name of terror throughout the East, but the castle itself was probably located in Persia, the principal seat of the Assassins, and not among the Syrian "Assassins."

## II.—"THE OLD MAN."

"The Old Man of the Mountain," as he was termed, seems to have exercised absolute power. His subjects obeyed his commands implicitly, though they involved personal destruction. We are told that they threw themselves headlong from precipices at the command of their chief. Chronicles of the Crusades accuse the Assassins of murdering Lewis of Bavaria, and other Christian princes, and the Arabian writers charge on them the killing of several caliphs. In the case of the Marquis of *Montserrat*, who was assassinated at Tyre, some were disposed to believe that Richard I., of England, surnamed "the Lion Hearted," had instigated the deed; but a letter written by the "Old Man of the Mountain," himself, to Leopold, Duke of Austria, exculpated the English prince from any share in the Marquis's death.

## III.—RELIGION OF THE ASSASSINS.

The *Assassins* were Mahometans by profession, but quite indifferent to the rites of their religion; since they made an offer to the *Templars*, to embrace Christianity, provided those knights would accord them peace, without imposing tribute. This was during the time that Jerusalem was held by the Crusading knights, and, according to William of Tyre, it was the refusal by the *Templars* to accede to the proposals of the Assassins, that subsequently occasioned the loss of the Holy City.

## IV.—DESCENDANTS OF THE ASSASSINS.

The Persian tribe of Assassins became exterminated, or suppressed, about the middle of the 13th century; but when the atrocious practices of their Syrian fellow-fanatics were discontinued, is not known. Probably, the absolutism of their chiefs was broken, by degrees, or the tribe itself merged with other mountaineers. The *Kelbi*, supposed to be descendants of the old stock, were somewhat conspicuous about a century since, and the *Nasarians* are probably the remnant or successors of all; inasmuch as the religion of the latter agrees, in Moslem points, with the ancient faith professed by the Assassins. Like the Druses, they pay divided honors to Christ and Mahomet, and they retain the Eucharist, among other practices of the Christian church; using "meat and wine," instead of "bread and wine," at the ceremony, and excluding women from communion. They celebrate, also, some Christian feasts, such as Christmas, Palm Sunday, Easter, and the like. Their custom of praying, with faces turned toward the sun, has given them the reputation of adhering to the ancient Persian religion, but is said, by their apologists, to have no connection with an adoration of the orb of day; whilst others maintain that the tribe has its peculiar sect of fire-worshippers. The *Ismailians*, who are a link between them and the Druses, are also said to be descendants of the Assassins. These fanatics are addicted to idolatry and other gross practices.

## THE MARONITES.

## I.—ORIGIN OF THE NATION.

BETWEEN the country of the Ansarians, to the north, and that of the Druses, to the south, is a somewhat extended mountainous territory, which has been, during many centuries, the stronghold of the people known as *Maronite Christians*, who are in communion with the Latin or Roman church. Here, in the security of defensible glens and rocks, they have maintained their existence, politically as a nation, and religiously as a church, during at least twelve centuries; and though often persecuted, their position and alliances have always enabled them to repel every attempt of the Moslem, either to proselyte or destroy them. So far as we can learn their history, it runs back to the 8th century of our Christian era, when, amongst the numerous hermits who attained a reputation for sanctity, appeared one who was called *Mâroun*, a solitary dweller on the banks of the ancient river Orontes. By his fasting, prayers, and general austerity, he gained the veneration of pilgrims, and neighboring people, and employed his influence in maintaining the cause of the western against the eastern Christian church, in the disputes, concerning jurisdiction, which were then arising. After the death of this pious personage, his disciples declared him to be a saint, and reported miracles wrought by his remains, which, of course, attracted pilgrims to his tomb, and occasioned the erection of a chapel, and subsequently a convent, dedicated to his memory. The locality of these was Hamah, and a community of Maroun's followers soon sprung up around them. They increased gradually till about the end of the 7th century, when a monk of the convent, called John the Maronite, obtained great reputation by his eloquent maintenance of the Latin Pope's cause against the Patriarch of Constantinople, who was supported by the eastern emperor. The adherents of the latter, termed *Melkites*, or Royalists, were quite powerful, at this period, in the Lebanon districts, below Hamah; and, in order to oppose them, the Pope of Rome consecrated John the Maronite as Bishop of Djebail, or Antioch, with jurisdiction over Mount Lebanon. John gathered his partisans, the Maronites, and settling with them in the Lebanon country; organized a civil and religious community, declaring themselves independent Christians. The emperor's party then gave them the name of *Mardaites*, signifying rebels, on account of their opposition to the emperor. "In the eighth year of the reign of Constantine Pogonatus, (A.D., 676)," says Cedrenus, one of the Greek historians, "the *Mardaites*, collecting themselves together, took possession of Lebanon, which became the asylum of vagabonds, slaves, and other sorts of people. They grew so powerful there as to stop the passage of the ARABS, and to compel the Caliph Moâouia to request of the Greeks a truce of thirty years, obliging himself to pay a tribute of fifty horses, one hundred slaves, and ten thousand pieces of gold."

## II.—FORTUNES OF THE MARONITES.

John the Maronite appears to have been a vigorous chief, as well as eloquent preacher; for he not only established order and military discipline among the rude mountaineers, but he succeeded, through good leaders, in subjecting the mountain territory, nearly as far as Jerusalem, to Maronite sway. The Mahometan Arabs were then in their first career of conquest, but, dividing between the partisans of the Caliph Ali, and Moaouia, who had revolted, they were forced (as mentioned by Cedrenus) to make a disadvantageous treaty with the Greeks. But this treaty became the occasion of dan-

ger to the Maronites, as Justinian, the Emperor, bound himself, soon after, to free Lebanon of the Maronites. Accordingly he procured the assassination of a chieftain, whom the Maronites had made their leader, and who had signalized himself by the subjugation of Damascus. The exasperated nation then attacked and defeated the Arabs, and gained several battles, but were at last besieged in their strongholds, and suffered great reverses. During succeeding ages, the nation continued to struggle against the Moslems, sometimes raising armies of thirty and forty thousand warriors, to defend their mountains. The church historians speak of their religious faith more than their military exploits; but we learn enough to know that the Maronites were once a formidable obstacle to the progress of Mahometanism in Syria. Before the Crusades, however, they had declined in numbers and national spirit; and after the final abandonment of Palestine to Saracen dominion, they were constrained to submit to Saladin and his successors. When the Druses, who had settlements near them, began to increase, the Maronites made a league with that sect, in order to resist Moslem encroachments; but, in 1588, the whole Lebanon country was brought to submission by the Turks, under Ibrahim Pacha, general of Amurath the Third. Since then, the Maronites, like the Druses, and other mountain tribes, have been tributary to the Porte.

### III.—CONDITION OF THE MARONITES.

The fact of these people being *tributary*, however, has not reduced them, at any time, to the servitude imposed on dwellers in cities and the plains. The Turks have never been able to maintain garrisons, or locate their military agas, in the hill country; and whenever they have made the attempt, it has been repulsed promptly. The Maronites pay their land tax, or *miri*, to agents of the Pacha of Tripoli, who are usually Sheikhs or gentlemen of their own nation. The impost is levied upon mulberry trees and vineyards, the principal objects of culture, and its amount varies according to good or bad seasons. Apart from this obligation of tribute, the Maronites claim an independent government, founded on their ancient usages. Each isolated community is a check upon another, and preserves the nation at the same time from despotism and anarchy. If there are classes among the people, they must be understood to consist, as among the Druses, of the ancient and wealthy families on one hand, and the poorer body of cultivators on the other. Dispersed, in detached hamlets, farms, and houses, they present a body-politic of independent peasantry, each man owning or renting his own domain, whether large or small, and farming it for his own subsistence. The superior rank, or Sheikhs, live as plainly as the common people; being only distinguished by possessing houses, arms, or some other valuables. Frugality is the character of all; no man immoderately rich, and no man in want. The only beggars seen among them, are vagrants from the sea-coast; and property is held sacred among high and low. Travellers through the Lebanon country all bear testimony to the security which they have always found among the Maronites; but, though they entertain strangers hospitably, they are not so self-sacrificing in this respect as their neighbors, the Druses; parsimony being a common trait.

### IV.—SOCIAL CUSTOMS.

In social life, the Maronites retain the simple customs of earlier times, and each family clings to its household traditions. Polygamy is not tolerated, the Christian rule of marriage being enforced; though a wife is frequently espoused by her husband before he has seen her face, and always without many prelimi-

naries of courtship. The points of honor and revenge are cherished among these people with great pertinacity. The *lex talionis* is as common with them as among Bedouins or North American savages; and stories of Maronite vengeance have been related that remind one of the Corsican *vendetta*. In fact, it is regarded as binding upon the nearest relative of a murdered person to pursue the assassin to death. Perhaps it is on account of this ancient custom of retaliation, begetting distrust in all classes, that every Maronite layman, whether Shiekh or peasant, carries, wherever he goes, his gun and one or more poinards. The facility which this practice gives for private murders and reprisals, is, of course, unfortunate; but the nation, as a whole, gains by it; having always an armed militia ready for defence against its enemies. The number of Maronites capable of bearing arms, has averaged, during the present century, from twenty to forty thousand; according to the state of the times. Of late years, until the last unhappy outbreak, the population of the nation may have reached altogether 120,000 souls. The extent of the Maronite territory is about 150 Syrian leagues square.

#### V.—RELIGION OF THE MARONITES.

The Maronites acknowledge the supremacy of Rome, and believe in the apostolic succession of the Latin popes. They continue, however, as in early ages, to elect an immediate head, or local bishop, with the title of Batrak, or Patriarch, of Antioch. They differ likewise from western Roman Catholics, in regard to celibacy of the clergy. Maronite priests are allowed to marry, but with these restrictions—that their wives must be selected from maidens, and not widows, and that they shall not marry a second time. The practice of saying masses, both for living and dead, is preserved; and the language used in this ceremony is ancient *Syrian*, as in western Catholic churches it is ancient *Latin*. They have an Arabic version of the Gospels, which they read aloud to the people at their meetings. They administer the Eucharist, or Lord's Supper, but with a small round loaf, instead of a wafer of bread. The flour of which this is composed must be unleavened, and the loaf bears the impression of a seal, which is first eaten by the priest. The remainder is then cut into small pieces, placed in a cup, and served to communicants with a spoon.

#### VI.—THE PRIESTHOOD.

The Maronite priests enjoy no separate revenues or stated salary. They receive small sums for saying extra masses, and some remuneration in the shape of presents from wealthy men; but their main dependence for subsistence is the labor of their hands; some of them being engaged in cultivating small patches of land, others exercising trades. As a body, the priests are active and industrious, and yet command great respect from their flock. High and low, on approaching them, assume a reverential posture, and kiss their hands, which are graciously extended. The Maronite clergy perform all the rites of Catholicism, as they are conducted in Catholic countries generally. They have their altars, chapels, and bells; although the latter are an abomination to Mussulmans, who are accustomed to be called to prayer only by the human voice from their mosque roofs. (The privilege of using bells is one of the fruits of the nation's comparative independence; and the Maronites are quite vain of it.) They likewise pride themselves on the right to wear a green turban, after the manner of Moslems, who have made the pilgrimage of Mecca. The indulgence of this whim, however, is discreetly confined to their own mountain territory, which Turks seldom penetrate.

## VII.—MARONITE BISHOPS.

The "bishops" of Maronite dioceses are neither so wealthy nor so ostentatious as their brother dignitaries of Italian States, but they are quite as numerous, and arrogate to themselves a large amount of ecclesiastical authority. Like the officiating priesthood, they are chosen from the monkish class, which swarms in Lebanon, as of old. Their qualifications for office as bishops are based on superiority in learning, which, of course, means church history and dogmas. They assume extraordinary powers of discipline, and are constantly involved in controversy on questions of precedence among themselves. The Patriarch of Antioch has his own party, to which there is, in general, an organized opposition. Minor cliques, in different communities, enjoy their local wrangles; and the whole nation is often stirred up to strife, by the cabals of this or that knot of bishops, jealous of others. Being principally heads of convents, they have more leisure to dispute and conspire than is shared by the subordinate priesthood; and they often carry their quarrels to such extremes, that one bishop will excommunicate another, with all his adherents, and be, in turn, excommunicated, with all his own. Claiming unlimited powers of episcopal jurisdiction, they suspend offending priests from exercising their functions, lay interdicts on monks, and impose penances on the laity, at discretion. The Pope of Rome has been more than once obliged to interfere, through his legates, to settle the local difficulties engendered by jealousies of these belligerent bishops. The good fathers have each a revenue of between two and three hundred dollars a year, which amply suffices for their support, in the cheap country that they inhabit. A Maronite bishop is often met by travellers, riding through his district, as in early days of the church, mounted on a mule, with his sacristan plodding after.

## VIII.—MARONITE CONVENTS.

(It is estimated that in the limited territory possessed by the Maronites, there are more than *two hundred convents, for monks and nuns*; mainly of the Order of St. Anthony, the early Syrian hermit, who founded the monastic system.) (These devotees are quite strict in their rules and practices, abstaining from the eating of flesh, having numerous fast seasons, and making long prayers, daily and nightly. They dress in coats of brown woollen stuff, and labor in vineyards and mulberry plantations attached to their convents. By their exertions, a great number of terraces have been levelled on the rocky mountain-sides, and converted into productive gardens. Each convent has its divisions of industry, by which the community is quite independent of outside labor; one monk being the shoemaker, another the tailor, a third the weaver, a fourth the baker, and so on, through all the necessary avocations. The female convents are usually close to the male monasteries; but the occupants of each are engaged in laborious duties, and strict in their religious conduct, so that scandal is rare concerning them.) (The industrious character of the monks and nuns, setting a good example to the laity, has doubtless contributed to the general welfare of Maronite communities, by securing ample culture and production of necessaries. A remarkable religious house among them is that called *Kozhaia*, some twenty miles east of Tripoli.) One community of these Maronite monks profess much sanctity, and retain many superstitions, as well as ceremonies of the early Syrian Christians; among others, that of *Exorcism*, or casting out of devils. Voluey, the traveller, says that some French merchants of Tripoli were witness of a notable contest between a man, who

was said to be possessed of an evil spirit, and the exorcising priests. The supposed "demoniac," although otherwise in apparent health, was subject to fits, which threw him into convulsions, and caused sullenness or delirium; so that he tore, bit, and foamed at the mouth. He would stretch out his arms and cry, "The Sun is my mother! Let me adore her!" The Kozhaian monks took him in charge, and exorcised him nearly to death. They half-drowned him in ablutions, half-starved him by fasts, and, at last, as they reported, drove the devil out of him. The condition of these eastern demoniacs, as a general thing, calls for the physician's care more than for priestly ceremonies, as the poor victims are usually maniacs or persons of epileptic tendency. The same old Arabic word that signifies "possession," also denotes "epilepsy." After the permanent affiliation of the Maronites with the church of Rome, the Pope granted them an *Hospitium*, or a college at Rome, to which Maronite youths may be sent for instruction in the faith. To this establishment many go out, but their education is confined to the Italian language and dogmas of the church; so that their return does not bring much benefit to the popular intellect. Several French and Italian missionaries have, from time to time, been stationed at Tripoli, Beyrout, and Aleppo; the latter being the headquarters of a Jesuit brotherhood. But general enlightenment goes on slowly among the Syrian population. (The principal advantage that has resulted from a partial education of Maronite youth abroad is an extension of the art of writing among the people at large; so that they make themselves of use in public and official life. Most of the scribes, intendants, and *kiayas*, or agents, employed by the Turks, as well as Druses, belong to the Maronite nation.)

#### IX.—HENDIA, THE NUN.

The Maronites, though maintaining their independence, and heretofore successfully resisting oppression, have not been without their strifes, nor escaped many insinuations and accusations regarding their social and religious life. One of the most remarkable scandals related concerning them, is that in which a Maronite nun named HENDIA was involved, about a century ago. This girl, who lived in the neighborhood of the Jesuit missionaries at Antoura, first attracted notice by her penitential mode of life. She assumed a hermit's garb, of hair-cloth, passed her time in fasting and prayer, and possessed the "gift of tears" to a notable degree. Her reputation for piety grew constantly, and she was at length esteemed as a saint, and believed to work miracles. Hendia availed herself of the popular enthusiasm, and announced that she would found a new order and dedicate a convent. Charity was solicited for this pious object, money flowed in, and in a few years, the young lady was enabled to erect two spacious stone houses, at a cost of not less than \$20,000; an immense sum in Syria. These houses, called the *Kourket*, were built on the edge of a hill, northwest of Antoura, and overlooking the sea-coast toward Beyrout. The new convent was soon filled with monks and nuns, and the Patriarch himself became director-general. All went on swimmingly, and Hendia reigned over her secluded subjects some score of years before any revelation was made of her secret practices. At last, one night, a commercial traveller, on his road from Damascus to Beyrout, found himself at an unseasonable hour, near the *Kourket*. Its gates being shut, he concluded not to disturb the good recluses, and so made his bed of a pile of straw in the outer court. He had slept only a few hours, however, when a noise of bolts and bars awoke him, and he saw the convent doors suddenly opened. Out came three women, with spades and picks in their hands; and following them, two men, bearing a long, white bundle,

apparently quite heavy. Proceeding toward an adjoining field, covered with stones and rubbish, the party deposited their load, dug a hole, into which they put it, covered it with earth which they trod down, and then silently returned to the convent, closing and barring the gates again. Meantime the astonished traveller kept his unsuspected resting-place, witnessing all that transpired.

### X.—THE CONVENT MYSTERIES EXPOSED.

The sight of monks and nuns, and their nocturnal employment, impressed the traveller with anxiety and fear. He waited not for the convent gates to be opened, at morning, before he was far on his way to Beyrouth. In that city, he was acquainted with a merchant, who, some months previous, had placed two daughters in the *Kourket*, with a portion, for their expenses, of about \$2,000. To this merchant's house he at once proceeded, and was received hospitably; the two seating themselves, in oriental fashion, cross-legged, with pipes and coffee. It was not long, of course, before the subject of the *Kourket* was touched, and the scene of the night described, as it had taken place. The merchant grew uneasy, for he had heard the day before that one of his daughters was ill, and he recollected that a great many nuns had died in the convent. To dissipate or confirm his apprehensions, he at once ordered horses, and with his friend, set out for the *Kourket*. Arrived there, he asked for his daughters, and was told they were both sick. He insisted upon seeing them, and was peremptorily refused, and at last angrily dismissed. In a distracted state of mind, he set off for Deir-el-Kamar, and told his story to *Saad*, who was *Kiaya* of prince *Yousef*, chief of the mountain. The *Kiaya*, affected by his statements, ordered a body of horsemen to accompany the merchant, and if refused admission to the convent, to force its gates. The *Cadi*, or district judge, likewise took the father's part, and under his authority, the ground where the bundle had been buried was opened, and a dead body found, which the poor merchant at once recognized as that of his youngest daughter. The other was discovered, confined in a cell of the convent, and nearly dead. She related her story, and revealed to her liberators a system of abominable wickedness, to which her sister had fallen a victim. Human nature was outraged at the disclosures made in this abode of seeming sanctity, but real crime. The pretended saint, *Hendia*, was seized, and a prosecution at once commenced against the priests and patriarch. The woman maintained a bold demeanor, and appealed to Rome, although the patriarch was suspended and deposed. At Rome, the affair became, in 1776, the subject of an investigation by the society *De Propaganda*, when the most horrible cruelties and infamous debaucheries were proved against *Hendia*. It was revealed that she had caused the murder of many nuns, to obtain possession of their property, or because they would not comply with her horrible commands. It was disclosed that this vile female used to consecrate the host and say mass; that she had holes made under her bed, through which perfumes ascended, whilst she pretended to be in ecstasy, receiving the embraces of the Holy Ghost; that she had a faction, who cried her up as the Mother of God, returned upon earth; and other blasphemies. But, notwithstanding the enormities of which *Hendia* had, without doubt, been guilty, she retained fanatical friends, who credited her denial of sin. Instead of inflicting the punishments that such crimes merited, the church merely confined her in different convents, from which she was allowed to go at large on various occasions. It is said that this wicked impostor is still revered as a saint by numbers of the Maronites.

## OTHER CHRISTIANS OF MOUNT LEBANON.

## I.—AN ARABIC PRINTING PRESS.

THE Maronites and Greek Catholics have Christian communities in common in some parts of the Druse country ; but the Maronite territory proper is quite under the influence of Rome. As early as the beginning of the last century, the Jesuits, located at Aleppo, took advantage of the protection afforded by France, to push their proselyting system throughout Syria. They had founded a school at Aleppo, which was intended to be a nursery of eastern missionaries ; but its scholars soon began to indulge in the immemorial custom of wrangling with Greek Catholics. The Arabic language was afterward made a vehicle of controversy by being taught in the Jesuit schools. A native student, named Abdallah-Zaker, particularly distinguished himself as a zealous partisan of the Christian church, and fell under the displeasure of the Turkish authorities, excited by Greek jealousy, so that he barely escaped from Aleppo with his life. He took refuge in Lebanon, and there, being an enthusiast and a man of talent, succeeded in setting up a type foundry and printing press, for the purpose of printing Arabic books. A brother, who was Superior of the Convent of Mar-Hanna, entered into his projects, and together they brought out the Psalms of David, in one volume. The type of the work was very clear, and closely imitated Arabic manuscript. Many other books, original and translated, were issued by Abdallah, and, after his death, in 1755, by his brother and pupil.

## II.—THE CONVENT OF MAR-HANNA.

THE monks of the convent of Mar-Hanna are of the order of St. Basil, answering to the Benedictines of western Catholic countries. They may become members at the age of sixteen years. The vows taken relate to poverty, obedience, devotion to their fraternity, and chastity. Their life is simple, and duties severe. They attend prayer seven hours every day, whether sick or well ; rise at four in the morning, have two meagre meals, at nine and five, and go to bed at nine in the evening. Like other Greek communities, they have three Lents during the year, in which they eschew eggs, milk, butter and cheese. In fact, their principal food, at all times, is hard bread, lentils and beans, oil and rice, curds, clams, and salt fish ; meat being allowed only as nourishment for the sick. They sleep in their clothes, occupying narrow cells, furnished only with mats, mattresses, and blankets, without sheets. Their garb is a coarse cotton shirt, striped with blue, a pair of drawers, waistcoat, and surplice of stiff and coarse, brown cloth. They allow their hair to grow eight inches long, and cover their heads with a cylinder hat, of felt, ten inches high, resembling a Turkish cavalry cap. They are divided, like Maronite Monks, into followers of different trades, as tailors, weavers, masons, and the like. Two brothers attend to the kitchen, four work at the printing-press, four at book-binding ; and all assist in the bake-house on bread-making days. There are forty-five in the brotherhood, whose entire expenses are covered by twelve "purses," or a little over \$3,000 per annum. They farm a considerable extent of ground, for which they pay 400 piastres, or about \$75, per annum to neighboring Emirs. They raise corn and wine, and manufacture white and yellow silks. The Order of St. Basil possesses eleven convents of monks, besides Mar-Hanna, and comprises at least 150 members. Five convents of women have been founded under their auspices. Next to Mar-Hanna, the

most noted convent is that of *Deir-el-Mokkakis*, or St. Saviour, in the neighborhood of Saïde, or Sidon. This convent will be again mentioned in connection with the *Massacres*.

## THE WAHABIES.

### I.—ORIGIN AND PROGRESS.

THIS sect originated about the middle of the last century. Its founder was an Arab Sheikh, named Mahomet ben Abdoul, son of Abdoul *Wahab*. The latter name was subsequently adopted as the designation of the Sheikh's followers. Sheikh Mahomet was possessed with an earnest desire to purify the religion of his countrymen, and found a coadjutor in Ebn Saoud, prince of Dereah. Through the efforts of these two leaders, and their successor, Abdoul Azeez, the religion of the Wahabies was extended over the whole Arabian peninsula, influencing and often controlling the Holy City of Mecca, and its multitudes of pilgrims. The tenets of the sect are peculiar, and quite radical in some points. Whilst declaring the existence of One God, and admitting Mahomet, the camel-driver, as his Prophet, they deny that Mahomet, the Imams, or any of the Mahometan saints, have superintendence over human affairs, or power to render assistance to mankind. They preach the pure Koran, with literal interpretations, and inculcate the merit of constant warfare against infidels. They despise titles of honor, as conferred upon men, claiming that God alone is worthy of elevated names. In accordance with the Koran, they demand that pursuit shall be made of unbelievers, until they be converted, exterminated, or forced to pay tribute to "the Faithful." They allow no intercourse between true Mahometans and Christians, Jews, or Sectarians; but require that the latter, when not actual slaves, should be compelled to wear the coarsest garments, forbidden the use of horses, and obliged to reside in humble dwellings.

### II.—RELIGIOUS DOGMAS OF THE WAHABIES.

The Wahabies denounce the imposition of taxes—other than those prescribed by the Koran—they reprobate the taking of oaths in the name of Mahomet, Ali, or any other subordinate being; and pay no respect to the tombs or relics of saints. Indeed, they go so far in their hatred of idolatry, as they term it, as to affirm that it is an action acceptable to God to destroy the tombs of reputed Mahometan saints, and to appropriate any rich ornaments found therein to the worldly purposes for which they were designed. Hence, the march and triumphs of the Wahabies, in different districts, have been signalized by the destruction of many ancient tombs and other sacred monuments and relics of ancient Mahometanism. The Wahabies reject the generally-received *traditions* relating to Arabian religion and its various manifestations. They limit their teachings to the Koran, which they declare to be a holy revelation from Heaven to an excellent man, beloved of God. In their denial of supernatural powers to any being, except God himself, the Wahabies resemble purely Deistic professors of Christianity, who reject the divinity of Christ; as in like manner they deny Mahomet's claims to transcendent excellence. They consider it impious to mourn for the dead, who, if good Mahometans, must be in paradise, and if bad, ought not to be remembered. They adhere to the prac-

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tice of circumcision and ablutions, but do not regard them as essentials. Finally, the leading dogmas of the Wahabies embrace perpetual hatred to all who differ from them in faith ; and assert the right to plunder and destroy all dissenters, heretic Mussulmen, as well as Jews and Christians. Such are the tenets and tendencies of the Wahabies, a sect which, since its rise, has often excited the alarm of the Turkish Government. They have made great progress throughout Persia, Arabia, and Syria, demolished the tombs of many Moslem saints, and accomplished a marked inroad on the Mahometanism of our day.

### THE DEVIL-WORSHIPPERS.

THE *Yazdia*, or Yezidees, are a tribe of Kurds, who dwell in the Pachalic of Damascus, or wander in the wastes beyond. They are worshippers of *Shaitan*, or Satan, whom they understand to be a bad genius, the *enemy* of God. It is not to be supposed that they adore him as a sole deity, or first cause, but rather through the influence of fear, stimulated from youth upward. *Shaitan* is considered by them to be omnipresent in the world, attended by troupes of invisible *afreets* and other demoniac spirits, who have power to harm mortals and delight in the perpetration of mischief ; but it is likely that the religious honors paid to such a divinity are efforts to deprecate his anger, or avert any hurtful influence he may be disposed to exert upon the community. As the worship is prevalent to considerable extent in the Diarbekir, and on the Persian borders, it would appear to be a relic of the ancient religion of Persia, which recognized a *good* and an *evil principle*, controlling the affairs of mankind. This idea, under various forms of expression, has accompanied, not only the Persian and Mahometan, but likewise the Jewish and Christian doctrines, in their progress through the East. Zoroaster is generally regarded as its author, his *Orosmades* and *Ahrimanes* being the conflicting spirits ; but these antagonisms had been worshipped long before, in the Egyptian deities *Osiris* and *Typhon*. In fact, the notion of good and bad spirits has entered into nearly all religious faiths. Even our aboriginal red men adored their *Manitou* on the one side, and their *Hobbomokko* on the other.

NOTE.—*Niebuhr*, the traveller, speaks of the Wahabies of the Nadj, or Great Desert, and of their successes ; and *Volney* remarks concerning them, that " nothing is easier than to effect, at any time, a grand political and moral revolution in Asia."

## MASSACRES OF THE CHRISTIANS.

### I.—THE AGGRESSORS.

THE last collision between the Druses and Christians, previous to the outbreak which has resulted in the present massacres, took place about a year ago, when the Druses destroyed a large amount of Christian property, and numbers of lives were lost on both sides. Statements as to the origin of difficulties this year, are various and conflicting; but the most reliable accounts agree that the first overt acts of violence were committed by the Druses. Even those who seek to palliate their subsequent atrocities, by alleging that they only anticipated a contemplated attack of the Christians on their strongholds, are obliged to confess that no blow had been struck by the Maronites previous to the irruption of Shiekh Hassan Talhouk, from his town of Shemefat. But the Druse sympathizers charge that a secret understanding has existed for some time past among Christian communities, looking toward a general combination against their enemies; and that the project embraced an exterminating war against the Druses. One writer to the *London Times* (whose letter will be found among others below), accuses the Maronite bishops of complicity with the Christian chiefs of tribes, for this purpose. On the other hand, it is charged that renegade European Christians have stirred up the Druse chiefs, and, in some instances, led them against Christian communities; and that the Moslem inhabitants, acting under recreant leaders, have aided and abetted the Druses at every opportunity. Undoubtedly, there are long-nursed jealousies between Christians which should likewise receive some consideration. The feud between Maronites and Druses is of ancient standing. The enmity of Moslems toward Christians, is doubtless more bitter than the hatred they bear to Druses, who are an offshoot of their own church. But, with these, perhaps, a new element of difficulty should be taken into account; the jealousy of Maronites, from the Patriarch of Antioch down to his humblest priest, concerning the proselyting labors of Protestant missionaries in Syria. Roman Catholics, Greek Catholics, and Protestant societies, are opposed to each other's success; Moslemites despise and abuse all; whilst Maronites, Druses, and the half-converted sectaries on either side, have the fires of their local religious quarrels continually fanned by breezes that blow from various interested quarters. We must, therefore, be very cautious in weighing partisan accounts from any resident of unhappy Syria. The horrible facts of civil strife and its attendant outrages are sufficient to measure the character and merits of those concerned.

### II.—OUTBREAK OF THE DRUSES.

Whatever may have been the concealed intentions of either or both of the belligerent parties, it is clear that the earliest murders were committed by the Druses, under their Sheikhs, Kamoikan and Hassan, who sallied from their fastnesses, near the head-waters of the various rivers that form many tributaries to the Jordan and the sea. It is asserted that they did this, in order to repel a

looked-for attack of the Christian tribes ; but, however that may be, they did not stop with the mere defence of their mountain territory, but carried fire and sword throughout the plain country lying between hills and sea. They attacked Christian towns and villages on every side, and after putting all they could to the sword, drove thousands of men, women, and children, in a confused rout toward Sidon, and other towns on the coast. At the same time, and as if by concert, the wild tribes of "the *Hauran*," a wilderness region in the boundary of the Pachalic of Damascus, poured westward, to assist their Lebanon kindred in carrying the war into wealthy and populous Christian districts. Swarming from their valleys, they precipitated themselves on the flourishing Christian towns that clustered around the base of Mount Hermon. Among these were Hasbeiya, containing five thousand souls, and Rasheiya, about three thousand, mostly Christians.

### III.—ATTACK ON SIDON.

Meanwhile, the number of refugee Christians, unarmed peasants, monks, priests, nuns, women and children, who, flying from the guns and knives of the Druses in the southern part of Lebanon, tried to obtain shelter in Sidon, but were, at the gates and in the gardens of that town, butchered in cold blood, by the Moslems, Motoualis, and Druses of the neighborhood, exceeded in all four hundred and fifty souls. The Turkish governor of the town, although he had a garrison of two hundred regular troops, never moved a man to help these unfortunates, but, on the contrary, many Christians were bayoneted and shot by the soldiers, their officers looking on. In pursuing the Christians, the Lebanon Druses passed many strong detachments of Turkish soldiers, at their regular posts, but no effort was made to arrest their lawless acts, or to protect their terror-smitten victims. Sidon soon became a place of danger even to the resident Christians, as its Moslem inhabitants sided on all occasions with Druses against Christians. A British steam frigate, the *Firefly*, was in the harbor of Sidon, for a short time, and a French corvette, the *Sentinel*, also appeared there ; but their interference could not stop the massacres that were continually taking place in the suburbs of the town.

### IV.—SACK OF A CONVENT.

Whilst the southern Christians vainly sought safety by directing their course to such places as Sidon, the Druse tribes along the Lebanon country, northward, lost no time in attacking their Christian neighbors. "Some four hours' journey above Sidon," says a correspondent of the *London News*, "not far from the former residence of Lady Hester Stanhope, there is, or rather was, a celebrated Greek Catholic church convent, called Deir-el-Mokhalis. This institution was not only the most wealthy religious establishment in Syria (its church-plate—much of it the gift of popes, emperors, and kings, of Europe—being valued at upward of £25,000), but its library contained scores of ancient Greek, Arabic, and Syriac manuscripts, which were priceless. All this has been burned and plundered—olive-trees cut down, cocoas, silk and corn destroyed, wine and oil spilt or thrown away by the hundred thousand gallons, although the monks were again and again assured by the Druse Sheikh of the district (a wealthy man, called Saïd Bey Timblutt, of Makhtarrah, and well known to nearly all Englishmen wandering in the Lebanon), that, being an unarmed community, neither they nor their property should be touched. Having lulled them into security, Saïd Bey allowed his men to attack the place. Of the sixty monks, about sixteen were killed ; the rest managed to escape

and hide in rocks and places on the mountain. The majority reached Sidon after enduring great privations, but many have since died, and all are more or less injured, some being still missing. This community, a month ago one of the most wealthy in Asia, has now neither house nor food. One of the monks—whom I knew a few months ago, a hale, strong man—was brought up from Sidon by the Firefly, and is living close to me, with his brother, a wealthy native merchant. This priest, in company with six of his fellows, and about forty Christian peasants, had to hide in caves on the mountain for ten days, living the whole time on the raw flesh of goats, which they took from the flocks by night, to feed on during the day. He tells me that from the horrible butcheries which he saw committed, he cannot sleep more than ten minutes without waking up in the greatest fright."

#### V.—DEIR-EL-KAMAR.

The village of *Deir-el-Kamar* was situated on a small stream, about midway between *Sidon* and *Beyrout*, the latter places, however, being on the coast, whilst *Deir-el-Kamar* stood inland. This place was taken by the Druses, sacked and burned to the ground, and all its male inhabitants, numbering two thousand, put to the sword. The massacre was perpetrated in cold blood; inasmuch as the town had surrendered to the Druses, and protection was assured to the people by a Druse chief, called Sheikh *Bechir*, upon their giving up their arms—ten days before. The women and children of *Deir-el-Kamar* were driven out, and fled to the mouth of the *Damoor River*, where they congregated, till taken aboard H. B. M.'s ships *Gannet* and *Mohawk*, and carried to *Beyrout*. These poor survivors numbered 1,100; but not more than thirty, out of more than 2,000 of their male relatives, escaped the sword. The poor females were subjected to outrage and indignity; and they had reason, as they avowed, to complain more of the Turkish troops, in this respect, than of their Druse enemies under Sheikh *Bechir*.

#### VI.—MURDER OF FUGITIVES.

Meantime, the Druse chief, *Said Bey Timblutt*, of *Makhtarrah*, whose treachery had resulted in the sack of the Greek convent, as mentioned, took possession of a large and wealthy Christian village, named *Tezzin*, near his own stronghold. Here there was a convent of Maronite nuns, who were violated, together with most of the Christian women. All the males were murdered, and the flourishing gardens and fields made a desert. As in *Deir-el-Kamar*, the inhabitants were first induced to surrender by promises of protection, and after they had been disarmed, and were pursuing their daily occupations in fancied security, the Druses rose to outrage, murder and kill, as in other instances. Some of the poor people escaped and fled to *Sidon*; but at the gate of that place they encountered an armed mob of Moslems, Druses, and *Motonalis*—this tribe of fanatics being numerous in the *Pashalic of Acre*—who attacked them ferociously. These miscreants were headed by *Harim Tureef*, a Druse, the vakeel, or subordinate, of *Said Bey*. They drove the Christian fugitives into a wood, and, setting fire to it, shot or cut down all who attempted to escape.

#### VII.—TREACHERY OF THE TURKS.

Horrors accumulated throughout all the Lebanon country. Wherever the Druses rose or marched, they rioted in the most frightful excesses; whilst a panic appeared to take possession of Christian populations. The cause of this panic was doubtless the conviction, which began to seize all classes, that Moslem

influence was in some way at the bottom of the persecution. Whenever the Christians were pressed hard, or outnumbered, by the Druses, no interference was seen on the part of the Sultan's soldiers, or Turkish officials; but the Christians were permitted to defend themselves as they best could. But when the Druses were in the minority, at any time or place, the Turks interfered, at once, to prevent reprisals. Finally, when tumults and risings, or open assaults took place, and the Christians were given over to massacre, there were never wanting a multitude of fanatical Moslems to encourage, and often to take part with, the Druses. These facts paralyzed the Christian people. They apprehended, with reason, that, in defending themselves, they might be embroiled with the Turkish government—to what extent none could tell. Perhaps a war of extermination was already resolved upon against them. Perhaps they had been given over to the sword of Druses by order of the Sultan. These fears discouraged the bravest; and those who fought to the last, appeared to contend only as desperate men, certain of their ultimate fate. On the other hand, the Druses were conscious of sympathy from the Moslems, if not of positive protection; and impunity emboldened them to go from outrage to outrage.

#### VIII.—HASBEIYA AND RASHEIYA.

The thriving village of HASBEIYA was situated at the foot of the Hermon hills, about half-way on the road from Sidon to Damascus. It contained 5,000 inhabitants, of whom 4,000 were Christians, the remainder Druses; and their abodes, orchards and vineyards, were picturesquely disposed on opposite slopes of a secluded glen. The hereditary ruler of the place was the Emir Saïd-el-Din, of the Moslem branch of the Sheekâb family. This place was attacked by Druses, but the Emir stood by the people, and helped them to defend it. For some days the result was dubious, for the government's irregular troops in the place, although they did not wish to side with the "dogs of Christians," hardly liked to fight against a true believer. The Emir, however, was killed, and his troops then sided openly with the Druses, and the Christians were overcome, hundreds who threw down their arms being butchered in cold blood, and the government irregulars committing all sorts of atrocities. RASHEIYA, another village in the neighborhood, shared a similar fate. This town contained 3,000 inhabitants, four-fifths Christians. Like Hasbeiya, it was surrounded by vineyards, olive groves, and orchards of mulberry-trees, the silk crop of which the inhabitants had just gathered. A compact was made between the Christians of this place and the Druses of the neighborhood, by which the latter bound themselves to protect the former, on condition of their arms being given up. This had hardly taken place when they were attacked, shot down like dogs, the government irregular troops giving shelter to the Moslems of the place, but refusing to pull a trigger in defence of the Christians against the Druses.

#### IX.—THE TOWN OF ZAHLE.

ZAHLE, or *Zahleh*, the largest Christian town in Lebanon, was next threatened by the Druse hordes. Zahle contained a population of 10,000, nearly all Christians. It was situated about ten hours' journey from Beyrout, at the eastern foot of Lebanon, close to the entrance to the plain of Cælo-Syria. It was the stronghold of the Christians in the mountain. The place was closely invested by a vast number of Druses, both from Lebanon and from the Hauran, of Kurds from beyond Horus, of wandering Arabs from the desert, and of vagabond fanatic Moslems from Damascus. A more bloodthirsty, ruffian-like horde was perhaps never gathered together in the world, and when Zahle at length

fell into their hands, there was no compassion for the poor inhabitants. Although the Consuls-General of England, France, Russia, Austria, and Prussia, made repeated and united representations to the Pacha of Beyrout during a fortnight, and urged him again and again to move troops to Zahle, raise the siege, and thus prevent the bloodshed of thousands, not a thing would he do, until, too late, he sent 200 men and one gun toward the town. Meanwhile, the Christians of Zahle, expecting no quarter, defended themselves manfully, and for a long time kept off their assailants. Had the government interfered promptly with the forces at its disposal, or even by negotiation, the place might have been saved. As it was, the inhabitants were left to their own arms and spirit, against a concentrated fanatical host. They resolved to sell their lives dearly, for they had received intelligence of the excesses committed by their enemies in other places. Consequently, they disputed every inch of defensible ground, and even after the Druses had gained the suburbs, and given a score of houses to the flames, the brave Christians rallied and drove them out upon the plain. The Druses were led by a most ferocious and bloodthirsty chief, Kange-el-Amad. In the Christian army was a lad of fourteen years of age, who determined to die in defence of his home. He rushed into the ranks of the enemy, and shooting the chief, fell, pierced by spears and bullets. The chief was killed, and the little hero shared his grave. But courage could not prevent the final catastrophe, which is summed up in the following words of a letter-writer from Syria. "Zahle has fallen!" he says; "the last stronghold of the Christians has been taken, plundered and burnt, and its surviving inhabitants are flying like sheep from the wolves that are now on their track. The Christian army has been annihilated, and the Christian power, which has for ages competed with the Druses, has been crushed. The fleet lay quietly at anchor in the harbor of Beyrout, while Zahle was besieged, sacked and laid in ruins—and the Consuls-General, who have hitherto been so potent and mighty, have held daily and nightly consultations in vain!"

#### X.—ANCIENT TYRE.

Sour, or Tsour, the ancient TYRE, was near becoming a scene of massacres similar to those which took place in her sister, Sidon; but the energetic conduct of an Englishman saved the town and the population. A band of Druses and Motoualis were marching on the place, to the great terror of the people, when a small, light vessel was seen to enter the port. The Governor of the town, the English consular agent, and the chiefs of the Christian communities, imagined that the vessel was one of war, and they prayed her commander to take measures for saving the town; but she turned out to be only a pleasure yacht, the *Claymore*, having on board her owner, a wealthy Englishman, Mr. Harvey. That gentleman, however, without hesitation, promised his coöperation. He immediately placed his yacht in such a position as to enable her four small pieces of cannon to bear on the street, and armed his crew with muskets, swords and pistols. He afterward landed, examined the town in order to see the points by which the Druses could enter; caused the women, children, and the more valuable portion of the property, to be placed in safety, and had certain points occupied by his men, besides taking other measures of defence. All this gave confidence to the peaceable part of the population, and overawed that which was suspected of connivance with the Druses. The latter were told by their spies that an English vessel of war was in the port, that English troops had been landed, and they, in consequence, abandoned their projected attack on the town.

**XI.—THE MASSACRE AT DEIR-EL-KAMAR.**

As before related, DEIR-EL-KAMAR, a place of several thousand population (nearly Christian), was overwhelmed by the same fanatical torrent that poured over Hasbeiya, Rasheiya, and Zahle. The Christian inhabitants, on promise of protection, gave up their arms to the Turkish authorities; and were afterward allowed to be deliberately slaughtered. Deir-el-Kamar is situated only about twenty miles from Beyrout, the residence of foreign consuls, and rendezvous of armed ships belonging to Christian nations. The massacre went on, till Druses and Turks grew weary of shedding blood. About a score of Christians were left, who had taken refuge in the house of Mr. Bird, an American missionary. The streets and suburbs of the town were left full of unburied corpses, festering in the sun.

**XII.—PANIC OF THE CHRISTIANS.**

The news of the various massacres reaching Beyrout, spread terror throughout that city, among its Christian residents; more especially as the Moslem population began to assume a threatening attitude. Foreign Christian inhabitants closed their shops and barred their dwellings, or fled to their various consulates for protection. Fanatical Turks gathered in crowds, cursing the "infidel dogs," and inciting each other to rise and plunder the Christian quarter. At the same time, thousands of fugitives, escaping from interior massacres, presented themselves in the suburbs of the place, seeking safety from its authorities. The Turkish military Pacha at Beyrout was Kemety, formerly a Hungarian Christian, and he exerted himself to the utmost in taking measures to repress disturbances and secure the safety of the city. But about the 23d of June, the Turkish population began to make violent demonstrations, accusing the Christians of murdering a Moslem, a few days previously. Although there were present in the roadstead an English line-of-battle ship, with a Russian and a French frigate, besides two smaller English and three smaller French men-of-war, the Moslems seemed determined to run a muck, and to shed all the Christian blood they could. The French Consul-General had a sword drawn on him at the very gate of the Seraglio, or Government House, on Saturday, as on the first alarm he hurried off to confer with the Turkish Governor for the safety of the place. An English gentleman, riding down to the town some hours later, had a pistol snapped at him; and on Sunday, an English naval officer, in uniform, had a pistol presented at his head. Fortunately the Turkish troops, which had just arrived from Constantinople, were placed under General Kemety, the Hungarian, and the English Consul-General was backed by Captain Paynter, of her Majesty's ship Exmouth. The native Christians put no faith whatever in the Turkish troops, for the experience of the last thirty days had shown them how both Ottoman soldiers and their leaders betray and murder the Christians they are called on to protect. However, Kemety's being a Christian, produced considerable confidence in the town; and as the murderer of the Moslem was caught, condemned, and executed by sunset, the fanatics were in a great measure calmed down before Saturday evening. All that night, however, and all the next day and night, the Christians felt themselves on a volcano, which might at any moment break out.

**XIII.—STATE OF FEELING IN BEYROUT.**

There was not much slumber in Beyrout during this fearful crisis. The native Christians sought the houses of European residents, with the impression that they might be safer than their own, or else they took refuge in boats

and vessels under foreign flags. The local government was powerless, and although it had more than 2,500 regular troops at its command, and could at any moment have had 1,300 Europeans landed from the ships of war, it allowed itself to be dictated to, the whole of Saturday, by a fanatic Moslem mob, of not more than four hundred persons. On Sunday, as on the preceding day, whenever a native Christian appeared armed, his gun, sword, and every other weapon he had were taken from him by the Turkish police; yet not only were the Moslems permitted to go about in armed bands, but they did so with shouts that the time had come to murder every "dog of a Christian." On both Sunday and Monday, large bands of armed Druses, fresh from the massacre of whole Christian villages in Lebanon, came into the town, and were everywhere fêted by the Moslems. Any Druse who could show a gun which had killed a Christian, had the weapon ornamented with flowers by the Moslems of Beyrout. All this while the Turkish authorities looked on and did nothing. Meantime, her Britannic Majesty's ships, *Gannet* and *Mohawk*, were busy running up and down to Sidon and the Damoor River, bringing away women, children, and a few men who had escaped from the butchery of the Druses in various villages. These two vessels saved no less than 2,200 poor creatures from starvation and worse than death, on Saturday, the 23d, Sunday, the 24th, Monday, the 25th, and Tuesday the 26th June. But although a large Turkish line-of-battle ship was at Beyrout on the two first, and at Sidon the two latter days, not a single boat was sent from her, nor an effort made to save a soul. Neither did the Turkish authorities, in any way whatever, help the hundreds of poor wounded and starving Christians that were brought to Beyrout.

#### XIV.—INSURRECTION AT DAMASCUS.

The ancient city of Damascus, to which all eyes had been directed, soon became the theatre of continued horrors. The insurrection broke out on the 9th of July, headed by Mussulman fanatics, who had armed themselves previously, and sworn to exterminate the Christian population. The regular Turkish soldiers joined the mob, and during two days the streets presented a scene of murder and pillage. Abd-el-Kader, the Algerine Chief, who was formerly a prisoner in France, here distinguished himself nobly, by collecting a force of natives and others for defence of the Christians. To his exertions and bravery, hundreds owed their preservation. But the numbers and ferocity of their assailants overpowered the Christian residents. Only one portion of the town, the quarter Meydan, comprising about 200 houses, escaped destruction. The Christians there supported a regular siege, and repulsed their assailants. They were assisted by Mussulmans of the quarter, mostly artisans, who lived on very friendly terms with them. With the exception of this point, all the houses of the Christians, the convents, and the monasteries were without exception destroyed. The English and Prussian Consulates were respected because they belonged to a Turkish proprietor. An English medical man and the chancellor and dragoman of the Russian Consulate were killed. A considerable number of Christians found shelter in houses belonging to Mussulmans of distinction.

#### XV.—ABD-EL-KADER.

The regular Turkish troops in Damascus numbered about 1,500, besides a force of *Bashi-Bazouks*, and other mercenaries. But, instead of rendering assistance to the unoffending Christians and suppressing the outbreak at once, which they might have done by prompt measures, these treacherous guards turned their arms against flying men and women, and, it is said, "helped to

throw them back into the flames of their burning houses." Had it not been for the valor and energy of Abd-el-Kader, perhaps not a single Christian would have escaped. This brave man exposed his life and narrowly escaped, on several occasions, in his efforts to save the Christians. His house became the main refuge. Meanwhile, the Turkish commander, Achmet Pacha, exerted no saving power. The tempest of fanaticism was raging, and it was left for the Franco-Algerine chief to display those generous qualities which were long before known to be a portion of his character. The disorders in Damascus began on the 9th of July, and continued, without cessation, through the two following days, and at intervals, for a week. At the commencement of violence, there were nearly thirty thousand Christians, residents and fugitives, congregated in the city, claiming protection from the government and foreign consuls. Five thousand of these fell in the past massacres.

#### XVI.—MASSACRES ELSEWHERE.

Damascus had been sought as a place of shelter by crowds of Christians driven in from the plain of Baalbek, and from the Hauran, which is inhabited by Bedouins and other roving tribes. Other multitudes of fugitives reached the Kesrouan districts, situated between Tripoli and Beyrout. Here they organized to withstand their enemies, and chose a young chief named Youssef Karram, as their military commander. At the same time, bands of Druses, Kurds, and Motonalis, were scouring the mountains, and murdering stragglers. Numbers of Christians were cut off round Latakia and Nassairieh. In Beyrout, the panic became universal, and every day beheld scores of residents leaving their houses, to take passage in vessels for distant points of safety. At this juncture, the Sultan's commissioner, Fuad Pacha, arrived, with full power from the Porte to suppress the troubles, and take means for punishing the guilty Druses. His authority, and avowed determination to exercise a rigid justice, had the effect of quieting the panic in some degree. Immediately on his arrival at Beyrout, the commissioner, Fuad Pacha, sent for the Emir Bechir Ahmed, and demanded from him a recital of all that had taken place, declaring that the authors of the crimes committed should be severely punished. He also caused bread to be distributed to the Christian refugees. The French Consulate and Sisters of Charity had already extended charity to thousands of starving fugitives, the former distributing 8,000 rations of provisions daily.

#### XVII.—RELIGIOUS RIOT AT CONSTANTINOPLE.

Whilst religious war was raging in Lebanon and other parts of Syria, the Turkish capital itself was near becoming the arena of similar horrors. If any proof were needed, of the weakness of the government, even in its central city, the disturbances which commenced at Constantinople on the 13th of July, would furnish it. An Armenian Christian died, and his friends prepared to bury his body in the ground to which they had a legal right, but were prevented by a mob of Mahometan Armenians. The Christians appealed to the Armenian Patriarch, who sent an order, with a police force, to permit the burial, but the mob still refused. Night came on and interrupted the proceedings. On Sunday and Monday the Sultan decided in favor of the Christians, and dispatched a military force to protect them in the burial. On Tuesday the Armenian Patriarch went over to the side of the mob, and the Sultan revoked his order. The English and American ministers then had an interview with the Sultan, and constrained him to do justice to the Christians. On Tuesday the military were sent and cleared the ground. On Wednesday the burial was to take place, and several thousand troops were present. After a conflict

with the mob, the grave was dug, and the body ordered to be placed within it, when the Moslems at once became furious. The Turkish military commander, intimidated by threats of the populace, then gave orders to fill up the grave, and dig another in the midst of a carriage road near by. The Protestant Christians, by advice of the missionaries, refused to allow the burial in this dishonorable manner; whereupon the commander retired, leaving the body in the hands of the Turks. It was finally buried in the street, and the promiscuous Moslem mob was then allowed to rush over the grave, each one trampling and spitting upon it. After this, by way of palliating his conduct, the commander ordered that the road should be turned aside and obliterated, and a space inclosed around the grave.

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### TESTIMONY OF EYE-WITNESSES.

THE following extracts are from various English, French, and American journals, and furnish interesting details, as well as speculations, concerning the massacres :

*Eastern Correspondence of the Boston Traveller.*

BEYROUT, June 28, 1860.

The state of this poor country beggars description. The large towns of Zahleh and Deir-el-Kamar have been put to the sword, and thousands of dead bodies are exposed to the jackals and hyenas which infest that part of the mountain.

The news is heartrending. Men that we knew have perished in this awful butchery. Widows and orphans are creeping slowly toward Beyrout for safety. But alas! they will find no safety here. Moslems are in arms, and Christians are trembling in their houses, fearing a general massacre.

Even while I am writing I am surrounded by multitudes of men, women, and children, crying for protection. The house of a Frank is considered as an asylum, and the house of every American is filled with the despairing unfortunates. Beyrout is now filled with Turkish troops just landed from a Turkish man-of-war, but what confidence can be placed in them when their conduct indicates hostility to all Christians.

Such an intense excitement prevails at this moment as to prevent me from finishing this letter. Christians have closed their shops and have retired to their houses, where they tremblingly await the issue. Moslems are rushing about the town crying, "this is the time to kill the Christians," and their women and children are rushing about the streets shouting "may God cut off the Christians." It is impossible for us to buy provisions, and our servants are rendered useless from fear. Christians have been beaten, and some of them most severely.

At the conference of the consular corps yesterday, the city authorities were summoned to appear and give assurance of safety. When questioned by the French Admiral as to the number of troops at his command, the Governor replied, "I don't know." The military commander was then summoned, and gave the same reply.

The want of harmony and concord among the naval commanders and the consuls may result in a most serious evil. There is a want of unanimity as to the propriety of landing troops for the protection of British and other foreign subjects. The Pacha was requested to invite the coöperation of the European Admirals now in Beyrout, which he refused to do, saying he saw no necessity for foreign interference. The consuls do not believe that the Turks are acting in good faith.

The British and American Consuls declared that they should invite their countrymen to take refuge on board the naval vessels now in the harbor. It is greatly to be lamented that there is no good Frank organization on land to coöperate with the forces at sea.

The American Consul called a meeting of Americans, warned them of their danger, offered his house as an asylum to all, and proposed that upon the first alarm all Americans should go at once to the American printing establishment as the best

place for mutual protection, as it is a castle in itself, and affords ample facilities for resisting an attack or standing a siege. Provisions have been placed there, and there is now at least an American organization. This step has already inspired confidence.

What will be the result of this day's deliberation I know not.

It may be that we shall all be sent on board the vessels before night. Another night will be terrible on shore. Oh! America, felix! would that thou wert not so far removed from us!

A Turkish line-of-battle ship arrived last night. Beyrout may be saved, but the country is lost. An extract from a letter I have just seen, will serve as an illustration of the condition of the large interior towns:

"June 22.—Deir-el-Kamar (a town of several thousand inhabitants) was—but is no longer. The accounts from there are heart-rending beyond description; were our minds not incessantly occupied by other and more trying matters, we should sink under the burden. The dead, who can number them? and the widows and orphans, who can tell their distress?"

"Some twenty or thirty persons were left in the house of the American missionary, Mr. Bird, and a note from one of them this morning would indicate that they alone are left. The women and children, as yet, have not been touched. A few houses remain, among them is that of Mr. Bird's, which was protected by the Druse chief. After to-day Deir-el-Kamar will probably be uninhabitable for some time, from the stench of so many hundreds of unburied bodies."

All the people of the town above referred to were deliberately slaughtered in cold blood, after they had given up their arms to the Turkish authorities. The Turks, after disarming them, turned them over to the Druses, who put them to the sword, aided by the Turkish soldiery.

Our blood is congealed with horror at these atrocities. They occurred about a half day's ride from Beyrout, or to speak after the manner of the West, about twenty miles. To-day these Druses are at our doors. The setting sun may tell a bloodier tale than has yet been related. The ships will bombard the town after it is in possession of these fiends, but then it can do us no good. The next steamer will no doubt carry you intelligence that Beyrout has also been blotted out, and that much Christian blood has been spilled, or you may hear of a cessation of hostilities. Were it not that the Moslem element has been so largely stirred up, we might hope that the Druses were ready to cease their work of slaughter; but now the Moslems are inviting the Druses to come to their aid.

I have seen from my window the military Pacha going about the town trying to calm the tumult and disperse the crowd. This morning the American missionaries reached Beyrout from Sidon, which has so long been threatened with a massacre. The same British man-of-war which brought away the Americans, brought also 600 refugees to Beyrout. Damascus has only been preserved from destruction, by the efforts of the famous Algerine Chief, Abd-el-Kader, who has organized an efficient corps, which patrol the city day and night. But the alarm is very great even now, and letters appealing for help come by every mail.

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*Correspondence of the London News.*

*June 22d, 1860.*

Beyrout itself is in a panic to-day.

This morning early a Moslem was killed in a quarrel with a Christian, and the Moslem population flew to arms directly, declaring that unless the murderer was found and given up to them, not a Christian should be left alive in the place. The culprit has not yet been found, and we are in anything but an enviable state, although we certainly have men-of-war enough in the roads to blow the place to pieces. A Turkish line-of-battle ship, with 2,000 troops on board, arrived this morning from Constantinople. These are far more than enough to prevent any disturbance whatever. But the question is whether the will to prevent shedding of Christian blood exists among the Turkish authorities. After what has happened at Deir-el-Kamar, Zahleh, Tezzin, Hasbeiya, Rasheiya, Sidon, and other places how is

it possible to put any faith in the promises, protests, or oaths of the Turks? Yesterday the consuls-general offered to land 300 men from the Russian, French, and English men-of-war, in order to restore confidence to the place; but the Turkish authorities would not listen to it for a moment, protesting that such would be an infringement of the Sultan's rights. To-day matters are worse. My own opinion is that the Turks wish so to disgust both the consuls and other Europeans, that all may take refuge on board the ships of war, and then not a native Christian will be left to tell the tale throughout Syria. We have in harbor, of English ships the *Exmouth*, 90; the *Gannet*, 11; and the *Mohawk*, gunboat. Of French, the *Zenobia*, 50, and *Sentinelle*, 10; beside a large Russian frigate of 60 guns, and a Turkish line-of-battle ship. There is to be a meeting at four o'clock p.m. to-day, at the English consulate, of the commanders of the ships-of-war, the Turkish general, and the consuls-general, to concert measures for the safety of the town. One good thing is that the general who has arrived in command of the troops is a Christian, Kemety, the Hungarian, who behaved so well at Kara. This has inspired the Christian population with more confidence, but truth compels me to say that we are still sitting on a volcano, which may at any moment break out. If the Moslems were to rise, and the Turkish troops to behave well, all would go right, but unfortunately Moslems will never act against Moslems, never at any rate on behalf of Christians.

The business at Beyrout is at a standstill; all the specie of the Ottoman Bank has been sent on board the *Exmouth*, and in the streets hardly a soul is to be seen.

4 p.m.—As I write, news has been brought in that the murderer of the Moslem has been caught. He is a Christian, and has been convicted on Christian evidence, and will be executed at sunset. This will greatly allay the excited state of the Moslems, and it is hoped that we shall now get over the night without a disturbance.

I cannot close this letter without bearing testimony to the energy and judgment shown by Mr. Moore, the English Consul-General, throughout the crisis, not only to-day, but ever since troubles began in these parts. Everybody in the place will agree with me in this, and it is but right to bear witness of the truth. I may add that we are fortunate in all our five consuls-general, of whom, being the senior, Mr. Moore acts as president.

I hope to write a few lines to-morrow by her Majesty's ship *Gannet*, which leaves for the *Piræus* at daylight. Those who have friends in Syria may, I think, rest assured that, as far as personal danger to the Europeans is concerned, the worst is now over. Still, cold-blooded murders of disarmed Christians by the Druses may be counted by thousands, and twenty thousand Christians of Lebanon have been burnt out of house and home. The Turkish government has in no single case behaved with anything like justice toward the Christians, and in every one of the greater butcheries, the Turkish troops—often the officials themselves—have helped. I state it advisedly, and with four years' knowledge of this province, that the Turkish troops and Turkish officials are far more dreaded in Syria than the Druses themselves, and I feel quite confident that, until and unless there is a landing of European forces in this place—even if they remain here but for a few weeks—confidence will not be restored to Lebanon or to Syria. If any commission is to settle the affairs of this province, Europeans must form a part of that commission, else the Christians will regard it as a mere farce, and I cannot wonder at their doing so. This very day, with 2,500 Turkish troops at their disposal, the authorities, by their weakness and vacillation, very nearly caused the massacre of some 40,000 Christians. In fact, from first to last, had the government wished and planned the extinction of the Christian population, European and native, from end to end of Syria, they could not have acted in a manner more likely to attain that object than they have.

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*Correspondence of the London News.*

BEYROUT, July 1.

Until last evening, I had hopes that this mail would take home more cheering news respecting this unhappy province. Unfortunately, our prospects get darker every day, for each hour brings either news of fresh atrocities committed by the Druses, or more decided proofs that the acts of the latter are connived at by the

Turkish government. It is now ascertained, and a nominal list of them has been made, that up to last night the Druses have burnt and pillaged not less than one hundred and fifty-one Christian villages since the 29th of May last, while no less than from seventy-five to eighty thousand Christian inhabitants of Lebanon—many of whom were a month ago wealthy men, others in quite easy circumstances, and all strangers to anything like poverty or want—are homeless beggars, depending on actual charity for their daily bread. Over and above the number of Christians shot in actual warfare, between seven and eight thousand have been butchered—hacked to death would be the fitter term—as no butcher ever used in his calling half the cruelty of these blood-thirsty miscreants—in cold blood by the Druses. And, beside this, more than five thousand widows—who until this Druse campaign were happy wives and mothers—have lost their husbands, brothers, fathers, and all male relatives, even to the male infants on the breast; and sixteen hundred children are now orphans. All these figures have been very carefully compared with others, and weighed in the balance of English (local) opinion, before given as facts. And after conversing, comparing, and digesting all I hear, after bringing my own four years' experience in Syria to bear upon the subject, I am bound to say that I have considerably understated the case. Moreover, fifty millions sterling would not pay for the towns, villages, hamlets, and silk-factories destroyed throughout the mountain—all the property of the Christians. There is beside a fearfully long list of convents, churches and nunneries belonging to the same people, all of which have been plundered and then destroyed by the Druses. In short, what commenced as a civil war between the two sects can no longer be called by that name. For the last twenty days it has been nothing less than a wholesale massacre of Christians by the Druses, and a wanton destruction of all property belonging to the former by the latter.

To give some idea what these Druses are, I will enumerate a few instances of their frightful barbarity, all of which I have heard from the unfortunate sufferers themselves, now refugees from Lebanon.

One poor woman—I knew both her husband and herself well, at Deir-el-Kamar, where they were wealthy people—told me that when the Druses attacked the town the second time (I should mention that it had surrendered, and all the inhabitants had given up their arms some twenty-four days previously, to the Druses, and had been promised protection by their sheikhs), her husband was hacked to pieces before her eyes, by the large knives of the Druses, who then declared that they must kill all male children in the house. The mother tried to hide her two sons, one fifteen, the other nine years old. The Druses, however, found them out, and whilst she begged and prayed for their lives, and endeavored to cover them in a corner with her person, the cruel savages hacked at the lads over her shoulder, and gashed them until they both dropped down, apparently lifeless. The Druses then made off, and the woman, thinking her two boys dead, remained in a sort of stupor for two hours—so far as she can calculate. At last she was roused by hearing the eldest lad call her in a faint voice, trying to assure her that he was not yet dead. On this she felt the body of the youngest boy, and found his heart beating. She got some water, and after giving it to both her children—so far as she could get them to drink it—started into the town, to see whether she could procure assistance to get herself and boys away. She got as far as the Seraglio, or Government House, but there she found that some 500 Christians, who had taken refuge, were being cut to pieces by the Druses, who had been invited to enter the precincts of the building, by the Turkish soldiers of the garrison, these latter helping in the butchery, and being so far worse than the Druses, that they abused in the most infamous manner all the women. Seeing no help could be obtained here, the poor woman turned to fly, when she came across an old Druse, who had formerly been a farm servant of her husband's. After a great deal of entreaty on her part, the man consented to protect her and her children down to the sea-coast, about four hours' journey, on condition of receiving an order on her brother, a wealthy man in Beyrout, for 10,000 piastres. To this she agreed, and they returned together to her house. She had not been absent more than an hour, but she found her two children cut into pieces, joint by joint, "limb and trunk severed" (to use her words) "as butchers cut up sheep"—heads, legs, arms, and bodies, being hacked up into a shapeless mass of bloody flesh and reeking

bones. Some other poor women then joined her, and together they made their way to a mulberry plantation outside the town, where they passed the night. At day-break they were discovered by a party of Druses, who, after stripping them to find whether they had any money on their persons, and taking away what little they possessed, told them they might go where they liked. *Four of the poor creatures had babies, all under a year old.* Of these infants, two were girls, and two boys; the former they did not touch, but the latter, they said, might grow up to be men and bear arms against the Druses; *they therefore took the poor little creatures, and before their mothers' eyes, tore them up the middle, and limb by limb—"exactly," to use the poor woman's own expression, "as you tear up a fowl that is to be cooked with pillow."* Remember, all this was done, not in the heat of fighting, but deliberately, in cold blood. And I have heard of eleven other "exactly similar cases of child destruction by the Druses, in nine of which I implicitly believe, having every reason to do so. Deir-el-Kamar contained, a month ago, a population of 8,000 souls, of which, about 4,000 were men and lads, 3,500 women and girls, and 500 children under ten years old. Of the men not more than 150 have escaped; of the women and girls about 2,000 have reached Beyrout; and of the young children, less than two hundred are alive. Don't forget, too, that this fiendish massacre was perpetrated upon a population which twenty-four days previously had surrendered to the Druses, had been promised protection by them, and were disarmed previously to their murder.

And now comes the question, which must, ere many weeks are over, agitate all the civilized world. How can such things be in a country which has a regular government? Deir-el-Kamar was a town governed by a Turkish governor, who was appointed from Constantinople, and had a considerable garrison of Turkish regular troops to protect it. Furthermore—mark this well—between the 1st and 19th of June (the massacre began on the latter day), four times did the consuls-general of England, France, Austria, Russia, and Prussia, go in a body to the Pacha of Beyrout, and beg him—knowing, as they did, the great danger in which the Christian population of Deir-el-Kamar stood—to take steps to protect them, or to bring them down here. (The people themselves wished to get away to Beyrout. Again and again they wrote to say their lives were not safe for a day, and they would abandon all their property (many of them were very wealthy men), provided they and their families could be brought down to this place. But no; on one pretext or another, the Turkish authorities again and again put off escorting them hither, assuring the consular body of Beyrout, that there was no danger whatever to be apprehended for the inhabitants of Deir-el-Kamar; but that if danger did arise, they—the Turkish authorities—would have them brought down in safety. On one occasion—this was at the very commencement—the English consul-general volunteered to go up, and by using the name and influence of the power he represented, induce the Druse sheikhs to escort the Christians of Deir-el-Kamar in safety to Beyrout. But still, the Pacha reassured him so strongly, and his own colleagues opposed the move so much, that he was overruled, the more so as the Pacha promised to send, and did send, a military commander with troops to the place. Later, when the Christians of Deir-el-Kamar, wrote more and more, arguing that if they remained there it would be at the risk of their lives, two Englishmen in Beyrout offered to proceed with a slight escort, and bring them down. Alas, it was then too late! The massacre had begun; no person could have passed to or from the place, escorting even a dozen of native Christians, for those bloodhounds, the Druses, were again roused, and determined to exterminate the whole Christian race in Lebanon. Even then the two Englishmen would have ventured, but the Pacha of Beyrout gave out that he was going himself. He started, arrived there in the middle of the massacre, and took only the most feeble, nominal, useless steps to prevent it: and the most fearful scenes of the whole tragedy were carried on the next day under his own eyes, he having at his command, on the spot, more troops than were requisite to drive every Druse out of the place, put an end to the bloodshed, and guaranty the safety of the Christians. As from the very commencement of these affairs until now, the Turkish authorities and Turkish troops have never once taken part against the Druses, so the Pacha of Beyrout stood by and allowed all these horrors to be perpetrated before him. Every refugee from Deir-el-Kamar, to whom I have

spoken on the subject, agrees in stating that by far the most blood was shed, and by far the greatest number of murders committed, after the arrival of the Pacha.

Four days ago an English gentleman here was deputed by all the consuls-general to proceed to Mahktara, the seat of a great Druse chief, there to convene all the principal sheikhs, and try to get them to make peace, or at any rate, for the present to put an end to the scene of slaughter. (His mission has been entirely unsuccessful; the chiefs will listen to nothing, and report says that they have again raised the war-cry, and are proceeding against the Kesrouan, a district exclusively Christian, very thickly populated with an industrious and peaceful people, and full of convents, nunneries, etc. If the Druses go there, all the scenes we have gone through will be as nothing compared to those which are yet to come.)

For many days past a conviction, which I hesitate almost to write, has been forcing itself on the minds of all men here. I have been one of the last to adopt it, and have delayed, until I could do so no longer, to ventilate the subject. But as with others, so with me, facts and proofs—evidence both direct and circumstantial—force me to adopt this creed, which every one in Beyrout, English, French, Russian, American, or Syrian—at first faintly whispered, and now boldly speak out. It is this: That from the commencement the Druses have been carrying on this bloody war of extermination, with the connivance, if not by the express secret orders of the Turkish government, or at any rate, of the Turkish local authorities, and that all they have done hitherto is but part of a grand Turkish scheme to exterminate altogether the Christian element in Syria. I am not prepared to go so far as most do, and to say that this hellish scheme has been hatched in Constantinople, and that the central government is cognizant as to what hands pull the string here. But I speak advisedly when I say that Koorchid Pacha (the governor of Beyrout, of Lebanon, of Sidon, Tyre, and so forth), or “Cursed Pacha,” as he is now called, has all along been cognizant of all the Druses were about to do; that he had—almost avowedly—helped them with food, ammunition, and arms; that none of his troops, nor any of the local authorities, have at any time raised a hand against the Druses, although from the first they have been the aggressors; that from the first he might have stopped the bloodshed and carnage, but has never done so; that, on the contrary, he has manifestly helped it by leaving the Christians on all occasions to their fate; that he has been in constant, direct, and friendly communication with the Druse chiefs, almost any one of whom he might at any moment have seized and kept as a hostage; that all along he has given out openly, and the Druses have said, that he had only to speak in order to be obeyed by them; that the Druses never would have dared to go the fearful lengths they have, had they not known that behind them was a greater power than themselves, who would support them in any difficulty when the day of reckoning with the Christian powers of Europe came; that unless they were convinced they should be supported, they would have been only too glad to embrace the opportunity offered them four days ago, of making peace; and lastly, that the Druses themselves, when sated with bloodshed, rapine, plunder, murder, and devastation, gave out that they are only doing the will of a higher power than their own nation; all this and more is undeniable; whether Koorchid Pacha is acting by himself or from higher instructions, which time alone will reveal. He is a fanatic of that new school whose doctrines have spread so wonderfully amongst all the Osmanlis during the last four years, but of whom so little—almost nothing—is known in Europe. Their doctrine is that the Turkish Empire is fast coming to an end, and that their entire nation will either have to remain and bow the head to a Christian power, or betake themselves toward Mecca, there to found a new empire. They believe that, as this is inevitable, the sooner it takes place the better, but that before they go blows must be struck at Christians and Christianity how, and where, and when they can—the oftener and more deadly, the greater will be the glory to the true faith. Nor is Koorchid Pacha the only Turkish official in Syria who is a follower of this new and fashionable fanaticism. But of this subject more in a future letter. The question now is, has Koorchid supported the Druses in their blood-shedding career of his own free will, or by orders from Constantinople? This is a question which the Christian powers of Europe will have to ask, and to which they will require an answer.

(As I close my letter, a Greek Catholic priest, living in my neighborhood, has brought me a letter which he received yesterday from Damascus, in which it is stated that a large party of Druses and Moslems entered a Christian village called Bludan, in Anti-Lebanon, and at the sword's point forced the priests and the male villagers to undergo circumcision, and profess the Moslem faith.)

A great number of the native Christians are sending away their families from Beyrout, the men who are merchants merely waiting to wind up their affairs and follow their mothers, wives, and daughters, to Alexandria, Malta, Algiers, Corfu—anywhere to be away from Turkish rule.

The London *Times*' correspondent, in his letter from Constantinople, dated July 1, incloses the following from Beyrout. It gives another version of the causes leading to the present lamentable state of matters in Lebanon. The writer (it is said) has been settled for the last twenty years in the country, and is well acquainted with the various tribes which inhabit the mountain. He is evidently no favorer of the Maronites :

*Correspondence of the London Times.*

SHEHATA, June 30, 1860.

You will, no doubt, before this can reach you, have seen accounts of the feud which has been raging in this quarter between Druse and Christian, and you will doubtless have seen a great many exaggerations and misrepresentations.

I should like to give you a true statement of what has passed, but I almost flinch from telling the truth. The so-called Christians are so palpably in the wrong that any one calling himself a Christian, and having any respect for the name, must feel humiliated in making statements that, if they do not justify, must at all events palliate the conduct of the Druses.

You will remember that last year there was a Druse and Christian quarrel at a village called Beyt Mary. That quarrel was settled by a compact between the Christian Emirs and the Druse chiefs to maintain peace, the Druses paying thirty thousand piasters as an indemnity for Christian property destroyed. However, as the Christians found, to their surprise, that they had killed more Druses than were slain of themselves, it appears that it either entered or was put into their heads that matters were now altered, and, as the Christians were by far the most numerous, they could now overpower the Druses. Be that as it may, it is now positive that a society was formed, of which it is said that the Roman Catholic Bishop, Tobia, and the Emir Kais Shehab, were presidents, for the very Christian purpose of exterminating the Druses of Lebanon. An executive committee was organized, composed of Naum Kicano; Assad, son of Isaac Tabet; Michael Fargiallo, native merchants and Bankers of Beyrout; and it is said that Ayoub Trabilay, a merchant of Deir-el-Kamar, was attached to them. The duty of this committee was to furnish arms, ammunition and money to the Christian population, which they did chiefly through the priests of the villages, gratis, on the sole condition of fighting the Druses; otherwise they were to be charged with the value of the arms, etc. It is asserted that upward of fourteen thousand muskets, and a proportionate quantity of ammunition, were in this way delivered to the peasantry.

As soon as the Christian leaders thought things ready, they began to assemble their men, and it was evident that mischief to the Druses was intended. The Druse chiefs began to look about them, but being really adverse to a fight, being altogether unprepared, they did everything in their power to prevent it, or at least to delay it. They wrote to the Christian Emir, pointing out the evil that would ensue to both parties by the loss of the silk harvest (the most important of the country), and asserting their willingness to settle all differences amicably; but the Christians would listen to nothing, they were determined; and the only steps taken by the Turkish authorities, to prevent bloodshed and disorder, was to march a handful of men from Beyrout to the foot of the mountains near the new Damascus road, where they encamped.

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It appears that it was arranged by the Christians that the first Druse places to be attacked were Shweifat and Aitat. The first place is the residence of the Druse Kaimaikan, and the other is the residence of one branch of the Talhooks, whose chief is Sheikh Hasein Talhook, the most intelligent and knowing, perhaps, of all the Druses.

On their way to the above-named places, the Christians had to march past the Turkish camp previously alluded to, and they positively did so, within fifty paces of the regular troops, without a single effort being made to arrest them! The Christians pushed on to Hadat and Babda, where they were to be joined by the Emir Kaïs Shehab, and some others. In the meantime, the Druses, who are naturally bold and high-spirited, and accustomed to look on the Christians as no match for them in fight, did not wait to be attacked, but made a simultaneous rush from Aleih, Aitat and Ainanih, down the Waady, and on toward Hadat and Babda. The Christians made but a poor show of fight; the Druses carried all before them, and destroyed by fire Hadat and Babda. Thus the war began, and afterward the whole Mittu was one continued scene of battle and burning, until the Druses were victorious at all points, with the exception of Zahleh and Deir-el-Kamar.

In the meantime, the wild, lawless Druses of the Haouran were rushing to the assistance of their brethren on the Lebanon, and having, no doubt, been informed of the avowed purpose of the Christians to exterminate the Druses, these Haouranese committed the most deplorable excesses on the first of the Christian population they met—viz., at Hasbeiya and Rasbeiya. At Hasbeiya, I believe, at first they cut down Druse and Christian indiscriminately, and although there were Turkish soldiers there also, they made no effort to stop the havoc.

From these places the Haouranese continued their march toward the plain of Beekah, sweeping, as it were, all the places on their route inhabited by Christians, until they came opposite to Kub Elias, when a part of them encamped, while the rest continued their march further east, and encamped opposite Zahleh, on the south side of the plain.

The Zahleh people had taken possession of Kub Elias, but after a skirmish or two with the Druses, under Arnada, they retired to Zahleh, which they fortified by erecting breastworks, and sallied out occasionally to annoy the Druses. In Zahleh were assembled nearly all the best fighting men of the Christians, and they, no doubt, thought themselves very secure, for they committed the most revolting atrocities on two Druse women (mother and daughter), who had been left in charge of a Christian by a Druse, who was his partner in agriculture. To the honor of the Christian be it said, that he, poor fellow, did all in his power to keep his co-religionists from their detestable conduct, offering his all as a bribe, and supplicating them on his knees, but all to no purpose.

The attack on Zahleh was made by the Haouranese from the plain, supported by the Lebanon Druses, under the Arnada, and they were kept at bay for a good while by the Zahlehmen, when a few hundred (about three hundred) Druses from the Ghurb made a rush from the heights above, got through the breastworks, or over them, and entered the town. The retiring Haouranese, being reproached bitterly by their chief (Ismail Attrash), and seeing the red flag of the Druses in the town, rushed back furiously, and carried all before them; and then ensued some hand-to-hand work; but in less than two hours Zahleh was emptied of its live male population; and it is said that the Emir of the Harfush family (Motouali) fell in with the fugitives, and cut up some of them. And the feud now exists in the Kesarouan and Jebail between Christians and Motouali, who are burning each other's houses.

Nothing now opposed the Druses save Deir-el-Kamar, in which place there were about 600 Turkish soldiers. The Druses demanded the Christians to deliver up their arms, but the Turkish authorities interposed, and told the Christians that if they only trusted in the Sultan, and delivered up their arms to the Pacha, or Mut-zillin, no harm would befall them. The Christians trusted the Turka, and were basely betrayed. I believe it will yet be found out that the Turkish soldiers slew more in cold blood than the Druses did in their rage.

*Correspondence of the London News.*

BEYROUT, June 23, 1860.

My last letter was dated Saturday, the 23d instant, on which, and the following day, the Moslem population of this town threatened to rise and massacre the whole Christian population, whether European or native. This fanatic excitement was caused, as I then informed you, by the murder of a Moslem by a Christian, on the early morning of Saturday. Anything like the excitement that day in Beyrout I never saw, not even in Afghanistan, where I was present during the Moslem outbreaks of 1840, both at Candahar and Cabul. The blood of thousands of Christians—men, women, children, priests, and nuns—calls up from the ground in Syria for vengeance against the local authorities, who might so easily have prevented the fearful catastrophes which have taken place in this land since the 29th ult., but who have made it their determined policy to stand by and see Christians murdered, even helping the Druses to do what they have. It would be foreign to my purpose to enter into details here, but ample proof of the complicity of the Turkish local government in turning what began as a mere sectarian quarrel between Druses and Christians into a religious war of extermination against the latter—I say, that ample proof of this, as well as of their having helped the Druses with corn, flour, arms, and ammunition, bought by Government money, or taken out of Government stores, is in the hands of the European Consuls-General, who, in good time, will no doubt make a proper use of their information.

Here let me say a few words regarding the European consuls-general in Beyrout. Never had men a more responsible or trying time of it, and never did men act more in unison, or with more judgment. They have held almost daily meetings at the office of Mr. Moore, the English Consul-General, who is the senior of his rank here, and of whom I will say nothing, for I should probably fail in giving an adequate idea of how fully he has shown himself equal to the great trial he has gone, and is still going through. Having a quarter of a century's experience in Syria, he is naturally looked up to for advice by his colleagues, and he has excited the admiration of all by his sound judgment, his truly English energy, and his knowledge of the deceitful miscreants with whom we have all to deal in this ungodly land. Like the rest of the consuls-general, he has had a most difficult game to play. On the one hand they are all ordered not to interfere actively with the affairs of the country, nor to do more than tender advice to the Turkish authorities; while, on the other, the Christian population of the province, look to them for protection, and it is a hard task for them to stand by and see Christians butchered by the Druses, who are almost awedly helped by the Turks. For Beyrout itself, there is now not the slightest fear, for we have lying at anchor in the Roads no less than six men-of-war, viz.: Her Majesty's ships Gannet, 11, Capt. Lambert; Firefly, 4, Capt. Mansel, and Mohawk, 6, Capt. West, all with steam power. The Queen, 116, is expected to-day. There are, moreover, here the French 50-gun screw frigate La Zénobie, bearing the flag of Com. La Roncière le Noury, commander-in-chief of the French navy in the Levant, and the French steam-brig La Sentinelle. Besides which we have a large screw 54-gun Russian frigate, the name of which, as well as of her commander, I would rather be excused attempting to write. But in all the inland towns I consider the position of even Frank Christians as very far from safe. At Damascus no Christian dare show himself in the streets, and from hour to hour a rising of the fanatical portion of the Moslems is fully expected.

From Zahleh we have nothing new to-day. If a hundred men had been sent there when the consuls requested the Pacha to do so, a fortnight ago, we should now have had the place in safety. But it is to be feared that sending off the troops yesterday was like bringing up a fire-engine after the building is nearly consumed.

From Deir-el-Kamar, too, the news is bad. The Christians cannot go out of their houses without being murdered, although they surrendered a fortnight ago to the Druse Sheikh, Bechir Bey. North and south, east and west, official and non-official, European and native, French, English, Russian, and Austrian reports, all agree in blaming in the most severe manner the local authorities, for either standing passive if the Christians are the weaker in numbers, or helping the Druses with

arms, ammunition, and food, where they are in a minority. During my trip to Deir-el-Kamar, a fortnight ago, I managed, while talking with various Druses, to examine the very neat and handy pouches in which they keep their ammunition. I did so on purpose, and on six different occasions, when speaking to Druses from various parts of the country. In every one of these instances I found the Druses supplied with cartridges evidently made up in the Government stores. A European, whose word I have no reason whatever to doubt, told me that one of the leading Moslems of the town had confessed to him that the Druses were supplied with food, arms, and ammunition by the Government. Whenever Turkish troops have been present at a fight between Druses and Christians, they have invariably sided, more or less openly, with the former. In Sidon the Turkish Governor imprisoned a Christian who, being in the service of the Custom-house, acted according to the (ostensible) orders of Government, and prevented a Druse from carrying out of the town a large supply of powder and ball for his co-religionists. When her Majesty's ship *Firefly* went down to Sidon, some of the Christians of the place begged Captain Mansel to intercede for the man. The captain could interfere officiously, but not officially, so he asked the Governor to try the man, and if innocent of any crime beyond this, to let him out of prison. The Governor promised to do so, but on the *Firefly* returning to Sidon, a week later, the man was still in prison untried. Again Captain Mansel urged the Governor either to try the man or let him go. The Governor promised to do so, but six days later the English Vice-Consul at Sidon wrote up that the man was still a prisoner, still untried.

The town of Tyre was saved from burning, pillage, and rapine by an English yacht, the *Claymore*, and its gallant owner, Mr. Harvey. The place was menaced with an attack that night, when the *Claymore*, whose owner is travelling in the Levant, happened to put into Tyre. The Governor took the vessel for an English man-of-war, and begged Mr. Harvey to help him to repel the attack of a large party of Druses, which it was expected would take place that evening. Mr. Harvey landed his four small guns, armed his crew, made dispositions for the safety of women and children, as also for the defence of the town, which would have done honor to any general officer in the army, and waited for the Druses to attack. But they, hearing of what the English vessel had done, made off and dispersed, leaving the town free and the people untouched.

Any one who had been in Beyrout so late as a month ago, would hardly know it now. Of business there is none, and of trades only those absolutely necessary to the actual wants of daily life thrive. This used to be the most busy season of the year, for it was now that the silk crop was gathered in, that the peasants of Lebanon had plenty of money, and that all purchases for the next twelve months were made. This year the cocoons have all been burnt or plundered by the Druses. The peasants are not only penniless, but homeless and foodless. In the district of the Meten alone, no less than sixty Christian villages, each containing a population of from 300 to 2,000 souls, are burnt down. Not even European property is—as in other Druse wars—respected, for the French Capuchin Convent at Salima, in Lebanon, was yesterday burnt down to the ground; and the house at Hamana, in which the French employees of the road now making to Damascus, by a French joint stock company, were living, was also destroyed by the Druses, a week or so ago. In both these instances the French flag was flying over the building, but in neither the one nor the other was it respected in the very least. The town is full of poor people, mostly women and children, who have fled here, and have to be clothed as well as fed in thousands by the foreign consuls, the European merchants, the American missionaries, and others. Greater misery I have never seen. It is to be hoped that in Europe, and more particularly in England, subscriptions will be made and sent out here. Most of the London bankers have correspondents, and the Ottoman Bank has a branch here, so that it would be easy to remit money. Subscriptions should be made payable to the English or the French Consul-General, or to the American missionaries, so that the money may be distributed fairly. All these poor people will have to build up houses again when they return to their villages, and to buy implements of labor, else they must starve next winter.

*Correspondence of the Boston Traveller.*

BEYROUT, SYRIA, July 2, 1860.

The fall of Zahleh has been followed by the most awful barbarities, unparalleled by the massacres of Cawnpore and India generally, at least so far as numbers are concerned.

Zahleh was taken by stratagem, planned, it is said, by an Englishman, who, having married a native wife, has been living for several years in Mount Lebanon. Surrounded by fifteen thousand men, of the Druses, Gipsies, Motoualia, and Bedouin Arabs, the ten thousand fighting men of Zahleh were thrown *hors du combat*, and defeated, or rather driven out of their strongholds to the mountains of the Kesrouan. The attacking party divided themselves and attacked at different points at the same time, leaving one place only unmenaced.

While the Christians of the town were fighting valiantly at the various points of danger, a letter was received purporting to be from a noted Christian Chief, promising to come to their relief with a band of two thousand men at a certain hour. This gave new life and energy to the Christians within. At the appointed time two thousand men, fully armed, were seen approaching from the direction which promised them aid, and when they perceived the Christian standard floating over the advancing army, they renewed the conflict and rushed upon the foe. Alas for the poor Christians so cruelly betrayed! The letter was a forgery, the Christian standard a stolen one, and the two thousand armed men entered the only exposed part of the town as friends, but proved to be their deadliest foes, who set fire to the houses and attacked the besieged in the rear. The remaining Christians formed a square around their women and children and fought their way out, gradually retreating, and thus evacuated the town, leaving it to be sacked, plundered, and burnt.

(The Druses not satisfied with this triumph, and determined to exterminate the Christians, then rushed upon Deir-el-Kamar, which had previously surrendered and given up arms, throwing itself upon the protection of the Turkish Governor and garrison.) Here, in one day, these fiends brutally chopped in pieces every male inhabitant with hatchets, axes, swords, knives and every other available weapon. More than fifteen hundred men and boys thus perished, under the Governor, a Turk, and aided by the Turkish soldiers in their hellish work. The remainder of the six thousand inhabitants are wanderers and fugitives, cut down wherever they are found, without mercy. Two thousand women and children, many of whom were wounded, have been brought to Beyrout by English ships of war, which picked them up along the seacoast, and by Americans, who, aided by guards from the United States Consulate, brought many of the doomed and the perishing upon their own horses to Beyrout.

During this war English and Americans have been treated by all parties with great respect, and all Protestants who placed themselves under the protection of the Druses have been saved, for the sake of the missionaries to whose congregations they belonged. Our missionaries have thus been able to relieve the distressed unharmed, and to rescue scores whose lives they have preserved by going to the scene of action under the protection of the American Consulate, being accompanied by a Janizary or consular guard, with his silver-headed staff of office. Some of the wounded have been brought to the sea-shore by one of the Druse chiefs, who allowed his men to do the work of slaughter, and then tried to save his own head in the day of reckoning, by his attention to the wounded, and his absence from the scene of massacre.

*Correspondence of the New York Evangelist.*

B'HAMDUN, MOUNT LEBANON, July 16, 1860.

MESSRS. EDITORS: During the first week of July a Council was convened at Beyrout, composed of the Christian and Druse Governors, and other persons of influence, to determine conditions for a cessation of recent hostilities between the Druses and Christians of Mount Lebanon. These conditions have been circulated for the approval and signature of the several Sheikhs of the mountain.

In the meantime, new complications have arisen between the Motoualis, and Mahometans, and Christians, in the vicinity of Baalbek and Damascus. Several villages of the former have been burned by the Christians; and, as it is reported, the Christian quarter of Damascus on Monday last was attacked, plundered, and burned by the Mahometans. Several hundred of the Christians were killed; but the greater part, twenty or thirty thousand, found refuge with the well-disposed Mahometans.

(It is reported also, that the Belgian Consul was killed; the American Consul, Dr. Meshakoh, was wounded in his head and shoulders; their houses and the French and Russian Consulates were burned. The English Consulate alone escaped, and the most of the consuls concealed themselves under the protection of well-disposed and friendly Mahometans.) But the extent of this riot and insurrection is yet unknown here. I have, in the statements above, taken the most favorable reports from the Druses, Mahometans, and from Beyrout.

(This is only a beginning of the painful intelligence intimated at the close of my letter of May 29. Rumors from Crete, Anatolia, and other places, seem to indicate sadder scenes than my pen can describe, as likely to occur in all the interior towns and cities as well as on the sea-coast. Old fanaticism is awakening from the long sleep of many centuries, and making some of its ancient efforts for the invincible supremacy of the sword. Christians, at different villages in the neighborhood of Damascus, have renounced Christianity and embraced Mahometanism, to save their lives; and some, refusing, have been killed. This revival of old Mahometanism, however, does not appear to have the least authorization from the Turkish Government; but the government is too inefficient to prevent or restrain the public sentiment and protect the Christian subjects of the empire, in the enjoyment of their most sacred rights of property, liberty and life. In the Providence of God, the destruction of the Christian consulates at Damascus, and the insult and injury which have been offered to every national flag of all the consuls at Beyrout, may serve to secure such investigations and results, as may give to this distracted country a more efficient and acceptable government. It is surmised that Syria may be united to Egypt, and governed by its Pacha, in the name of, and with the payment of annual tribute to, the Sultan. Heaven grant us, in our day, a wise, equitable, and successful government; and the conversion of all the people to the Lord.)

WILLIAM A. BENTON.

*Correspondence of the London Post.*

BEYROUT, July 15, 1860.

On the 11th instant I forwarded you, via Smyrna, a telegraphic dispatch, giving an outline of the fearful tragedy which has just been witnessed, and which, when the last accounts left the place, was by no means finished, at Damascus. Since then further details of this outrage have reached Beyrout from various authentic sources.

Damascus is the real capital of Syria, and is the largest city of Asiatic Turkey. It is considered by all Moslems a holy town, as from it departs and to it arrives every year the haj, or pilgrim caravan, to and from Mecca. The population of Damascus exceeds 150,000, of which 130,000 are Moslems, 15,000 Christians, and 6,000 Jews. Ever since the murder of the Christians by the Druses in Lebanon commenced, and more particularly since it became every day more and more evident to all men that the Turkish Government showed partiality to the Druses, the more disreputable Moslems of Damascus begun to be exceedingly insolent to the Christians. These low Moslems are a numerous, a very troublesome, and an exceedingly bigoted race in all large Oriental towns, and are tenfold more so in Damascus than any place I know in Asia. Hearing how the government had everywhere not only sided against their co-religionists, but how it had everywhere in Lebanon actually helped to betray, if not really to murder them, the Christians of Damascus were from the very outset downhearted and frightened, as well they might be, when threatened from day to day that the Moslems would rise and exterminate them. Matters got worse and worse, the one party becoming daily more frightened, the other hourly more insolent, until at last, on Sunday, the 8th inst.,

when the Christians came out of their various churches, a mob of Moslem lads were busy in the streets making crosses in chalk on the ground, and then stamping and spitting on the sacred emblem. But so utterly downhearted were the Christians, that they did not even complain to the authorities of this wanton insult. On the contrary, all they did was to confine themselves still more strictly within their houses for the rest of the day. What must then have been their astonishment on the Monday morning to see these same lads, who had made and spat upon the crosses on the previous day, sweeping the streets of the Christian quarter in chains, by order of the Turkish head of police. They at once supposed that this order must have been given for the very purpose of exciting a riot, and they were not mistaken. (At two p.m., some three hundred of the lowest Moslems of Damascus, rushed armed into the Christian quarter, crying out, "Slay the dogs of Christians!" and immediately the work of plunder, burning, and murder commenced. Achmet Pacha, Governor-General and Commander-in-Chief of the place—a field-marshal in the Sultan's army—was at once informed of what had taken place. But, although he had at his disposal some eight hundred regular troops and several field-pieces, not a man nor a gun did he move. He never showed himself in the streets, nor took any steps whatever to stop the massacre, declaring—the old story of Hasbeiya, Rasheiya, Deir-el-Kamar, and Sidon—that he had not troops enough to do any good. The Russian Consulate was almost the first house attacked, and all those Christians who did not take refuge with the famous Algerine chief, Abd-el-Kader (who has behaved most nobly throughout the business) were murdered at once. But, although the affair might have been stopped with the greatest ease before dark on the Monday, after that hour the mob increased in numbers every minute. Late in the evening about 800 soldiers were sent to put a stop to the outrage, but very shortly joined in the plundering; such as did not do so actually used their arms to massacre the Christians. The whole Christian quarter—which includes some of the finest palaces to be found in the empire—was soon one mass of flames; and—for this there is the positive authority of a European eye-witness, who was hiding in the neighborhood all that fearful night—as the Christians tried to escape from the flames they were thrust back on the burning piles by the bayonets of the Turkish regular troops. However, when we recollect that one of the military chiefs who commanded in Damascus was Osman Beg, the miscreant who but three weeks previously had delivered up at Hasbeiya upward of fifteen hundred Christians to be massacred by the Druses, all wonder at the conduct of the military ceases at once.

When our last advices from Damascus left that place the whole Christian quarter had been utterly destroyed. Four thousand Christians had taken refuge in the house of Abd-el-Kader, who defended them against all comers. Three thousand had taken refuge in the castle under the Pacha, and several hundred in the English consulate, which as yet—being situated in the Moslem quarter of the town—had been respected. Upward of two thousand Christians, it was calculated, had been murdered, all in cold blood, and the estimated loss of property, money, valuables, etc., was £1,200,000 sterling.

From Aleppo the news is bad. They had not heard of the Damascus massacre, but fully expected, almost every hour, the Moslems of the town to rise on the Christians. Captain Paynter, of her Majesty's ship *Exmouth*, senior naval officer here, has dispatched her Majesty's ship *Mohawk* to Latakia and Alexandretta, so as to pick up and save fugitives from Moslem fanaticism.

(In Beyrout the panic among the native Christians has been something fearful yesterday and to-day. They are embarking by hundreds in the different merchant steamers to Alexandretta, Alexandria, Corfu, Malta, and even for England. Nearly all the French and English merchants are sending away their families to Europe. All trade is stopped for the present. Syria has had a blow from which she will not recover for sixty years. In Alexandria all the refugees that have fled there have been very handsomely treated by Said Pacha, who gives food to the poorest, money to many, houses to all. In Beyrout the English and Americans have formed a fund to relieve the poor who have fled to this place in thousands; the French have done the same; the Sisters of Charity have relieved hundreds every day with food; the French, English, Russian, Austrian and Prussian Consuls (to say nothing of the American missionaries who daily feed three hundred people), give

bread, cooked meat, rice, clothes, etc., to several hundreds of these poor, starved, burnt-out peasants. All the medical men have attended to their wounds and sickness gratis; and even the crews of her Majesty's ships Exmouth and Mohawk, as well as the French Imperial frigate Zenobie, have contributed their mites.

#### LETTER FROM ABD-EL-KADER.

From Abd-el-Kader, himself, we have a brief and authentic account of the Damascus massacres. The Emir's letter was addressed to the managers of the silk works, at Krey :

DAMASCUS, 27th Zilhage, 1270 (July 13).

DEAR AND HONORED FRIENDS: I greatly desire to see you, and pray Allah to preserve you. I have received your honored letter, dated July 13, inquiring what happened to the Christians at Damascus. In answer, you are informed, that on Monday, July 9, at about two in the afternoon, the war broke out, in consequence of a punishment inflicted upon a few Mussulmans who had insulted the Christians. These Mussulmans, in a state of frenzy, rushed, armed to the teeth, to the Christian quarter, and began slaying, burning, and pillaging at the same time. The Turkish soldiers came to assist them, under the pretence of putting an end to the disturbance, but making common cause with the rioters, and killing, robbing, and plundering with them. A few old Mussulmans made efforts to stop the business, but the Turkish officers had no wish for peace, and, on the contrary, hounded on their soldiers against the unfortunate Christians, the soldiers being aided by hordes of plunderers belonging to every sect. Seeing matters were so desperate, I lost no time in taking under my protection these unfortunate Christians. I sallied forth, taking my Algerines with me, and we were able to save the lives of men, women, and children, and bring them home with us. This state of things lasted Monday and Tuesday, during which the rioters did not cease to kill, burn, and immolate the Christians, without the Governor affording them any help. I sent for M. Lanusse, the French Consul, and other Frenchmen, to protect them from the fury of the mob. On Wednesday, under the pretence of two Mussulmans having been found murdered, which was not the case, the war recommenced. Yet Damascus has a governor; but it is the same thing as if it had not one. For me, I deplore the disaster which has befallen the Christians. (The places where their houses stood cannot be recognized; all their dwellings are reduced to ashes. The number killed is not yet known, but it is estimated at 3,300. All the Europeans and Christians I have collected are in safety in my house. I provide them with all they want, and pray Allah to save the unfortunate Christians from these fanatics.

ABD-EL-KADER-BEN-MAHI-EDDIN.

#### LETTER FROM AN AMERICAN MISSIONARY.

The annexed letter was addressed to the Missionary Rooms of the American Board, by Rev. William M. Thompson, one of its missionaries in Syria :

BEYROUT, (SYRIA,) July 19, 1860.

DEAR SIR: I send you, by this mail, several copies of our Appeal for aid, in behalf of the sufferers from the dreadful war which is now desolating this country. We began to issue these appeals last week, but arrested the work until we could gain some authentic tidings from Damascus. As communication has been cut off, news comes slowly, but every hour is adding to the fearful sum total of ruin and disaster. The last news which I have seen—from our own Vice-consul, Dr. Meshakoh—came at ten o'clock last night. He was badly wounded, and only saved by the arrival of some of Abd-el-Kader's men, who took him to the palace of that famous Algerine chief, who has acted nobly through the whole of these tremendous scenes. His palace is filled with poor Christians, whom he is protecting. Dr.

Mesbakoh says that between four and five thousand have been butchered. Eleven or twelve thousand, mostly women and children, are in the great castle.

The outbreak began on the 9th inst., and there were then about twenty thousand resident Christians, and eight thousand refugees from surrounding villages. Every Christian house is burnt, including those of all the consuls, except that of the English, which is in the Moslem part of the city, and strongly guarded. All the consuls, except the English, (living in the Christian part of the city) fled for their lives to the Castle, or to Abd-el-Kader's. There seems to have been a special effort made to kill the consuls. Rev. Mr. Graham, Irish Missionary, was cut down only a few yards from the English Consulate, to which he was fleeing. It is supposed that he was taken to be one of the consuls. Mr. Robson, the associate of Mr. Graham, succeeded in reaching the consulate, under care of a strong guard. He writes that the sun never shone upon a more dismal sight than Damascus now presents. Nor have they any security for their lives for an hour. Their only prayer and hope is, to be able to get to Beyrout. We shall, therefore, in all probability, be overwhelmed with a flood of most wretched refugees from Damascus, so soon as the road is open. What are we to do with them? Where are they to be put? How fed and clothed? When, where, and how, are these things to end? Never have I spent fifty such anxious days and nights, as since this most awful war broke out. I have passed through five great wars in this country, during the last twenty-seven years, but they were child's play—in horrors, at least—to this one. There is nothing in history to exceed the horrors at Rasheiya, Hasbeiya, Deir-el-Kamar, and Damascus. But I cannot enlarge. We are driven with all sorts of work, besides writing. You will see the importance of prompt relief, as far as it can be obtained. If it does not reach us before the rainy season sets in, thousands, yes, tens of thousands of new-made widows and orphans, *must die*. The numbers in our Circular are far too low. They do not include whole districts that are known to have been burnt and destroyed—and the work is still going on, and none but God knows when and where it will end. (It is in no sense now a war between Druses and Maronites, but a *general rising of long-repressed Moslem fanaticism*; and unless infinitely more energetic efforts are quickly put forth to arrest it, you will hear of other horrors which will drive the past wholly out of mind. We *now know* that this Moslem fury is capable of deeds which will make all Christendom stand *aghast*. It will appear almost incredible that, in these times of rapid conveyances, we have been held in agonizing suspense for fifty days, before the government has offered to bestow any attention upon us. This can be partly explained by the fact, that all the Turkish Pachas and chief officers in this country helped on the war. They are, *too, great murderers, butchers, burners, and plunderers*. This is admitted now on all hands. Of course these wretches deceived the Central Government as long as they could. Day before yesterday all these miscreants were taken aback by the sudden arrival of Fuad Pacha, the Minister for Foreign Affairs, and with paramount authority. Already a change is visible in Beyrout. Fuad Pacha is doing what he can to pacify this city and neighborhood. We are now printing for him his famous Proclamations, etc., to scatter over the country. But immense will be the work of reconstructing society and government, and far more troops than are yet here, are demanded. They are said to be on their way hither. Meanwhile, a great naval fleet of all European nations is collecting, and a foreign occupation, and compulsory co-operation is talked of. Here lies one great danger. If a foreign army lands in Beyrout, every Christian in the interior is in danger of massacre.

I have not time to write another line. Pray for us. By God's help we shall stand by the ship as long as it can be made to hold together.

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*Correspondence of the London Times.*

CONSTANTINOPLE, August 1.

We have letters from Beyrout to the 24th of July. The massacre at Damascus ceased on the evening of the 15th. It is said, on the authority of the different consuls, that from 6,000 to 8,000 people have been murdered. A letter which I have received, and in which, but for these consular dispatches, I should place

implicit reliance, gives 2,000 as an approximation to the number of those who have perished. The riot began in a quarter of the town called the Meldan. Over the disorderly population of this portion of Damascus, amounting to some 12,000 men, women, and children, the police would appear never to have exercised any real control. If a caravan had been plundered it was to this place that the booty was brought for sale. If a murder had been committed, in the Meldan the culprit found a safe retreat. No doubt, with the intention of bringing about the confusion which actually ensued, some of the inhabitants of this quarter commenced a series of insults to the Christians.) Ahmet Pacha, the commander-in-chief, aware of the importance of putting an immediate stop to these proceedings, sent troops who seized some of the offenders, placed them in irons, and made them sweep the streets of the Christian quarter. Whether this conduct was discreet or not I will not stay to inquire. It was likely to arouse the indignation of the Mussulman population, and should therefore not have been adopted, unless the commander-in-chief was prepared to follow it up by the strongest measures to repress any resentment it might occasion. That Ahmet Pacha was sincere in his desire to prevent a disturbance I firmly believe; that he showed himself utterly incapable when the storm burst over his head is beyond a doubt. On the 9th of July, when the pillage and massacre began in earnest, he shut himself up in the citadel with his troops; and, although he sheltered and protected a great number of Christians there, he seems to have taken no active steps for the reestablishment of order. It would be useless for me to enter into minute details of the events of those six days, during which time the mob was allowed to run riot in Damascus. Neither does the conduct of Abd-el-Kader need any comment of mine. More direct accounts of these matters will have reached you.

One fact, which in the excitement and indignation that the intelligence of these massacres has naturally occasioned, may have been suppressed or lost sight of, is nevertheless beyond a doubt, and should in common justice be published. (With the exception of the very lowest class, the settled Mussulman population of Damascus took no part in the slaughter of the Christians. On the contrary, ulemas, mollahs, and sheikhs of the different religious orders of Islamism, and many of the notables of the place, were active in saving Christian lives, wherever an opportunity of so doing offered itself.)

Fuad Pacha arrived at Beyrout on the 17th of July. All the field officers whose conduct has given rise to complaints were immediately placed under arrest, and all the other officers of the regiment which was at Deir-el-Kamar were at once dismissed the service. Fuad Pacha has declared openly that he will make free use of the powers with which he is invested, and that he will not hesitate to inflict capital punishment where he sees cause for the exercise of such severity. The Vice-Admiral of the Turkish fleet had been dispatched on a visit to all the towns on the coast. In those which he had already visited, the Sultan's firman, giving unlimited powers to Fuad Pacha, was read, and also an order, signed by the latter, directing the immediate bombardment of any town in which the slightest disturbance should occur. 6,000 infantry and artillery had left Beyrout on the 24th for Damascus, and Fuad Pacha was to follow and take command of them on the following day. His excellency, during his stay in Beyrout, has over and over again asserted his determination to show to Europe that the Porte has both the will and the power to compel all her subjects to live in peace one with another.

On Monday last the Grand Vizier left Sehirkuei for Nissa. During his stay at the former place an inquiry was instituted into the conduct of Zeinel Pacha, the Governor-General of the province of Nissa; several charges of oppression and spoliation have, I am informed, been proved against him, and he has been placed under arrest. Many other functionaries of less note are undergoing their trial before a commission appointed by his highness for that purpose. (At Sehirkuei, also, a great number of complaints were lodged against the Multezims (farmers of the tithe), who will, it appears, be made to disgorge no inconsiderable portion of their ill-gotten wealth.) If Mehmet Kibrisli Pacha has the energy to persist in the course he is now taking, it is not easy to over-estimate the advantages which will result from his tour of inspection.

The financial difficulties of the government continue to increase. Unless it can

get a loan in some of the foreign markets, I do not see how the administration of affairs is to be carried on. It is said that the Powers, or at least some of them, are not indisposed to guarantee a new Turkish loan. If this empire is really to be upheld, some such measure is a matter of necessity. With but slight assistance of this nature, the finances might very soon be placed on a satisfactory footing. One thing, however, must be borne in mind—most stringent terms should be imposed upon the Porte, by which she shall be compelled to confer in practice the powers which in theory she has already imposed upon the European members of the Finance Commission. Notwithstanding the promises of the government, to submit all financial questions to the decision of that commission, important operations are constantly effected by the ministers, not only without its sanction, but without its opinion having been asked. Faith has been broken in every way with the European Commissioners, and I know that, only the other day, both Mr. Falconer, the English, and M. de Pleuc, the French Commissioner, were on the point of resigning in disgust. These gentlemen have great responsibility, and naturally protest against matters, in which they are supposed to have a voice, being settled behind their backs.

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*Correspondence of the Boston Traveller.*

Beyrout, Syria, August 4, 1860.

On the 30th inst. the French Consul General, Count Bentivoglio, who is a brother-in-law of Walewski, late Prime Minister of France, announced to the consular troops of Beyrout that he had received information from the French Government that twelve thousand French troops would land in a few days at Beyrout and proceed thence to Damascus. This announcement was thus made officially, in advance of their arrival, in order to enable the consuls here to give due notice to the consuls and foreign residents in the interior, and give them sufficient time to make the necessary arrangements for their protection and escape to the sea-coast.

The commissary department has already arrived and landed its provisions and stores. The appearance of one hundred and fifty officers in uniform somewhat startled the custom-house officers, who demanded duty on the articles landed. Upon the refusal of the new comers to pay, the officers of the custom posted off in high dudgeon to the governor-general for instructions. The Turkish officials are all in a great dilemma, from which they can only be extricated by the approval by the Sultan of the French occupation of Syria. To allow it without permission, they dare not—to repel it, they are unable. There is but one other possible mode of avoiding the difficulty, and that mode will no doubt be attempted. If Fuad Pacha executes vengeance and satisfies justice, for outrages committed by Moslems and Druses, the necessity for the landing of French troops will be obviated and the excuse nullified.

All the Turkish troops have gone to Damascus, and the next mail will doubtless decide the question. If the French troops land, the occupation of the country may be of long continuance, and Syria may be ranked with Algeria among the colonial possessions of the French.

The news from Damascus is full of interest. Fuad Pacha seems to be acting in good faith, but he has a most difficult task before him, compared with which the cleansing of the Augean stable would be easy. Even under his eye an attempt was made on Saturday last to murder the consuls, and the riot was quelled only by the presence of the new military commander-in-chief from Constantinople, Halim Pacha, who patrolled the streets all night. The occasion selected for the dénouement of the plot was the partial eclipse of the moon, which is always an occasion of alarm to the uncivilized people of this land. In Beyrout, as in Damascus, the Moslems gathered upon the house-tops with pans and kettles, upon which they beat with sticks, and made the most horrible noises, for the purpose, they allege, of frightening away the dragon which was consuming the moon, preparatory to a descent upon the earth. In Damascus, guns were fired nominally for this purpose—but the plot was discovered and thwarted.

But the most diabolical outrage yet perpetrated was that of the Moslems employed by the government to supply the twelve thousand Christians in the castle with

bread. The baker was induced to poison the food, and seven victims died ere the conspiracy was discovered.

But hopes are now entertained that justice will be wrung out; the Moslems will be disarmed by a *coup de main*, they having refused to obey the order to deliver their weapons. Much plunder has already been recovered from the villages around the city, and the denizens of the town are now so much alarmed that their houses will be searched, and that stolen goods will be found on their premises, thus compromising them in the day of reckoning, that the plundered goods are thrown out of their houses at night, and in the morning the streets are full of Christian property.

The grandees of the city have met with nothing but harsh treatment from Fuad Pacha—and on the occasion of their remonstrance, “are we not slaves of the Sultan and the followers of the Prophet, like yourself?” he called them vile wretches and wild beasts, unworthy the name of Moslem!

The troops of Beyrout, sixteen thousand in number, have carried with them to Damascus all their available cannon and field-pieces, and we should not be surprised to learn that the ruins of Damascus will be visited by the traveller not long hence, Murray's guide-book in hand, to trace the sites and the limits of the town—for the Pacha has declared that it shall be said: “There *was* a city called Damascus.”

The Anglo-American relief committee is a hard-working body, and every additional caravan from Damascus increases its labors and responsibilities tenfold. Several thousand mouths are fed by its members, and several thousand more have applied for admission to its favor.

The British government has authorized its consul to contribute two hundred pounds sterling for the relief of the starving, and Sir Thomas Montefiore has sent a check for a like amount. This is liberal, but the demand is greater than the supply. The cry on every hand is give! give! give! Bedding and clothing are daily distributed, and all sufferers, irrespective of religion or caste, are supplied alike. The most active members on this committee are Americans, some of whom are old residents, and being men of undoubted integrity, as are also the English merchants associated with them, the utmost confidence is felt in their management of the funds intrusted to them for proper disbursement.

A detachment of the French troops arrived to-day, and Beyrout is rapidly assuming the aspect of a camp. The house occupied by the Sisters of Charity has been made a French hospital, containing eight hundred beds for the sick.

News has been received to-day from Rev. Mr. Crawford of Yebrood, ten hours beyond Damascus in the desert. He is safe, and the increasing efforts of our consul have been crowned with success; the American family being rescued from the dangers around them. At the request of Mr. Consul Johnson a party of Algerines belonging to Abd-el-Kader went for them, and the party is now daily expected in Beyrout.

#### EXTRACT FROM A PRIVATE LETTER.

(On Monday, the 9th inst. (July), a rising of the Moslem mob of Damascus took place, and the Christian quarter was attacked on all sides, pillaged, and burned entirely, with whole churches and convents; and, between priests (Franks as well as natives), the people of Damascus, and fugitives, more than 5,000 fell victims, while women were violated and children massacred. This state of things continued for seven days, the Turkish authorities either doing nothing, or conniving at the slaughter. So children and women, married and unmarried, were driven into the streets, crying for help and assistance, with heads uncovered and feet naked, appealing to the mercy of the murderers, but some of them were taken into the respectable Moslem houses, also to the English and Prussian consulates (as they were the only ones saved). This done, these brigands turned their attention to the city, and pillaged all the Christian warehouses and shops, so that the Christian population of Damascus are either killed or ruined. No doubt such calamities will fall heavily upon some of the respectable Moslem commercial houses of Damascus, and also on some here. This is the state of things at present. May God, when these things are known in Europe, inspire its Christian princes to come to our help, and save us, at least, from further atrocities!)

## EXTRACT FROM A PRIVATE LETTER.

PIREUS OF ATHENS, July 28.

A day or two after I wrote my last letter, we received such startling intelligence by telegraph from Syria, that our captain, upon his own responsibility, steamed off to Beyrout at once. We arrived there about four days afterward, and found the Druses, a powerful tribe of Mahometans, massacring Christians all over the country, and threatening to attack Beyrout. The Turkish troops were doing nothing toward preventing them, but rather encouraged them, and, in two or three instances, actually took part in killing the unfortunate Christians. The arrival of ourselves, a French frigate, and a large Russian frigate, however, prevented them attacking Beyrout, and about a week afterward my old ship, the *Exmouth*, 90, came in, which made the inhabitants of Beyrout feel themselves quite safe. Two or three days after that, we were suddenly ordered to get up our steam with all speed, and found we were going to rescue some poor wretches who had escaped a fearful massacre at a place called Deir-el-Kamar, and had managed to fetch the seashore about fifteen miles off. When we got to the place pointed out, we saw on some hills, about two miles off the beach, crowds of women and children huddled together, apparently in great distress, and we could not make out how it was they did not come down to the beach to be taken off. So the captain sent me ashore with all the boats to bring them off. I made all the boats lay off the surf, and then landed myself, with an interpreter. I met an armed party of Druses on landing, and told them I wished to see the chief, as it appeared it was he that would not allow the people to depart. I went about two miles to a village where the chief lived. On my way up I met crowds of women and children in a fearful state of distress, but no men; they had all been killed. If I had been an angel, I could not have been more blessed; for, poor creatures, no sooner did they catch sight of my uniform, than they fell down at my feet and kissed my hands, and implored me to save them. Of course I did not understand their language, but I was told what they said by the interpreter.

I was received in great state by the Druse chief, he and I sitting down and drinking coffee, while all the smaller chiefs stood round uncovered. I then told him I had come from my captain, to request him to allow the unfortunate women and children to embark on board of us without further molestation; that the English liked the Druses, and admired their bravery, as long as they did not hurt women and children, but if they injured them they would make the English their enemies. The old Druse chief told me they never warred with women and children, and that he would be very happy to allow them to embark, and that the armed Druses with them were only for their protection. So I told him to send them all down to the beach at once. I was quite astonished to see the number of them; instead of 200 or 300, as we heard there were, there were at least 1,500, and the most horrible part was, there was hardly a man to be seen, or a boy over twelve years old; they had all been massacred—husbands, brothers and fathers, every one. Poor things, they seemed overjoyed to get away, and when they got to the beach I had the greatest difficulty in preventing them throwing themselves into the sea, and had to drag one or two of them out of the surf myself.

We only had about eight boats, but these we began to load with all dispatch, every poor woman and child having to be carried through a tremendous surf to the boats. However, our blue jackets worked well and cheerfully, only I must say that they very unfairly gave preference to the pretty girls, and when any old mother wanted to be carried off I was obliged to order some man personally to do it. Some of the women and children were badly wounded. They had been wounded while clinging to their husbands and fathers when they were killed. As soon as a boat was loaded she was sent off to the ship, and the poor wretches stowed as close as they would lie on board, and then the boat was sent back. After two hours' hard work our decks were packed as close as possible, and we had room for no more. The gunboat, I must tell you, was full of fugitives from Sidon, so that she could not hold any. The sun had set; the surf was increasing fast, and two or three of our boats had been pitched bottom up on the beach, and there were still 700 unfortunate

women and children on the beach, with hardly a stitch of canvas on, and that little wet, all footsore, having travelled thirty miles the previous day, and some of them had not touched any food for two or three days. I sent for the Druse chief, and made him promise me to take care of them until the morrow, when I said we would come again and bring off the rest of them, as the Gannet was firing guns for my recall. I went off, leaving them all horribly disappointed on the beach, poor things! When I went on board I found almost every inch of deck covered. We had 700 women and children on board, and only about a score of men who had escaped. It was the most distressing sight I ever saw or hope to see again; for now, that the immediate fear of death was removed, they began to feel conscious of the full extent of their misfortunes—homes burned down and all their male relations massacred, and they began to scream, tear their hair off in handfuls, and beat their breasts in a most horrible manner. We did all we could to soothe them. Officers and men are all vying with each other in feeding them with biscuit and giving them clothes, etc. I could tell you hundreds of anecdotes about them, but must reserve them for another time, as we are off directly. Suffice it to say, we took them to Beyrout, and after a miserable night for them, poor things, wet through as they were, landed them next morning, and the gunboat was sent up, and brought down the remaining 700 that night. We got credit for the affair, and my name figured in a dispatch to the admiral. After stopping on the coast for about a fortnight, we were ordered back to Athens, and when we got here, found we had to join the admiral, who was at Zante. We picked him up at sea, and after cruising with the fleet between that place and Corfu for a week, the admiral left us to go with his fleet to Beyrout, where things are getting worse, and ordered us to Constantinople, where we are to be stationed for the present.

COPY OF A LETTER FROM A TURKISH MOSLEM IN DAMASCUS, RELATIVE TO THE MASSACRE.

[Translated from the Turkish.]

May the most merciful God take vengeance. The sole cause which stirred up the people of Damascus and of the villages to bring about the insurrection described below, is this: (That before the breaking out of this wickedness, by twenty days, some of the worthless fellows and baser people had been appointed, by the order of government and the decision of the chief council of Damascus, to be police captains, officers, and policemen, and thereupon these persons, being themselves the chiefs of the sedition, collected a number of the lowest and basest fellows, and commenced supplying them with arms, and as they were appointed to guard the Christian quarter, this circumstance incited the thoughts of all the Damascenes to preparations for this work (the rising).)

On Monday, the 27th of June, (O. S.) 1860, (July 9, N. S.), at about two o'clock, P.M., some of the boys made crosses in every section of the city, and began to cause the passers-by to tread upon them, and otherwise to insult the Christians; and the making of these crosses and these insults were not of such a nature as would naturally occur to these boys, but they must have been instructed by some of the leaders of the sedition. After half an hour the report of the affair of the crosses, and of the audacity manifested in insulting and humiliating Christians, had by some means or other reached the government, and immediately the chief of police, with some of his men, went forth and seized a part of the boys and other persons, and sent them to the government, where they were put in chains and sent forth to the market to sweep the streets, and they actually began sweeping. Then there gathered around the Moslems of the neighborhood, and rescued these boys from the police, and broke off the chains from their feet and cast them away; and as soon as the boys were set free, all the shops of the whole market (bazaars) were closed within the space of five or ten minutes, and in a quarter of an hour two cannon were fired, and from that time guns began to be fired. (The traitor, Selim Agha, of the Meidan, an officer (boulek Basha) of the irregular troops, took with him an immense number of the worst people of the Meidan, armed and led them at once to the Christian quarter, and as soon as he entered that quarter, immediately fell upon

the houses of such Christians as he previously had his eye upon, and breaking open the doors, he and his companions set about plundering, and burning, and killing : and inasmuch as the wretch alluded to had under his command a large number of armed villains, no one was able to get start of them in carrying off the most choice and valuable of the plunder.)

True, the people of the villages surrounding Damascus, and the Arabs and Druses, came in crowds to the city, after some hours, and filled it, and they also plundered much, and were fierce in shedding blood and burning. But the assembling and agreement, and union and concert, and purpose of all the people of Damascus with the villagers and Arabs, in the space of an hour, for the accomplishment of this sedition in Damascus, could not have occurred without some previous determination on the part of their leading men ; and that this was the case, is made clear as day by the circumstance that within the space of five or ten minutes, white and green banners were displayed from prominent positions on all the Moslem houses, no one forbidding ; and is it possible at such an evil time such a procedure should occur to any one without his having been previously prepared for it ? The city guards and irregular troops that had been enrolled and officered by the order of the great Council of the city, professedly for the protection of the Christian quarter, they were the ones who first began burning and plundering and killing. Had these city police and people of the Meidan, who were enrolled as guards, kept the heads of the streets leading to the Christian quarter, and bolted the gates of the quarter, and fired upon the invaders, and endeavored to turn them back and prevent them from entering the Christian quarter, like the regular troops, the affair would not have arrived at such a pass, but would probably have been soon stopped.

Had the members of the great Council and the leading men and principal persons of the town proceeded at that time to the Christian quarter, nothing whatever would have occurred. Whereas, in these circumstances, no one of the aforementioned members and leading men said to any one, "disperse." And from this it is evident that this calamity, which has fallen upon the heads of the poor Christians, upon their property, their houses, their children, and their wives, was by previous intent of the leading men, as was moreover apparent from all the indications manifested in their conduct. Many of the Christians concealed themselves in their houses, and were consumed in the flames ; and many of them, after having been subjected to severe tortures, in order that they might disclose the places where their property was concealed, were butchered within their houses after making such disclosures, lest they should afterward enter complaint ; and many of the women from whom they could not draw their bracelets quickly, had their hands cut off, as were likewise the fingers of many who had rings which could not be easily removed. And they were not satisfied with this, but killed and destroyed many of them, and there were many women, also, not able to remove their earrings from their ears, whose ears were torn open and cut off in consequence.

Some of the Christians were taken out by the followers of Abd-el-Kader, the Algerine, from the wells and other places where they had concealed themselves, and while they were being conveyed to the Castle, they were fired upon and wounded by bullets.

His Excellency, Abd-el-Kader, above mentioned, took a large number of the Christians to his own house, and saved them, and his men also saved a great number and took them to the castle ; and in that distress there was no one but he and his followers who made any effort to save the Christians. It is true that some persons among the Moslems took from the Christian quarter a few men, women, and children, and conveyed them to their houses, and they also took some persons to their houses from the castle, asking the privilege of taking them, as though they had merciful intentions toward them ; but alas for those poor people ! what harm and torture they inflicted upon them in their houses, in order to make them disclose the places where they had concealed their property, and how many acts of wicked violence were inflicted upon them ? And on the morrow they would return a part of them to the castle, and kill a part, while others were compelled to become Moslems ; and many vile persons took from the castle a number of women and children, without giving surety for them, and as soon as they got them outside the castle gates, they chose out the younger of them and left the older in the street. I was present in

the castle on that day, and saw persons of the lowest class picking out children whom they took away, without any one saying to them, What are you doing? They opened the Armenian, Greek and Catholic churches, carried off the vessels and killed the priests. They plundered the Russian consulate and burned it. The consul is at present in the government palace; but the consulates of England and France were not touched, as they were in the Moslem quarter.

There were in the Custom House about two hundred Christians at that time, and I immediately went in haste to the palace and brought some of the regular soldiers, and took them away, and thus I secured the salvation of these poor people. Those Christian houses which were in Moslem quarters were also burned after they had been plundered of everything in them. The number of such houses was about three hundred.) On the 9th of July (O. S.), 21st (N. S.), Khaled Pacha, the military governor, in accordance with the decision of the great Council, commenced sending to the Christian quarter and taking out the property concealed there, forbidding any one to enter excepting those thus employed, and some of the Christians who were in the castle, also obtained permits to go to the Christian quarter and search for whatever might be found in their burned houses.

Three days since a few of the Christians began to issue out into the streets nearest the castle, but it was reported that a Christian was killed yesterday near the Kaimareeyah.

On the day of the outbreak they took the bell of one of the churches and placed it in an inverted position on the middle of the cross which had been from ancient times lying under foot in the street of the Eunuch Mosque.

On the day of this affair and the following night, the gates of the city remained unclosed, that there might be no obstacle to the removal of the plunder to the houses of the plunderers. (And after the dwelling houses of the Christians were spished, their shops also were broken open and the goods carried off in the night.)

Many of the Sheikhs and the Ulema and principal men disguised themselves and plundered in the Christian quarter; and, in short, no one in Damascus refrained from plundering the property of Christians, not even the old women.)

This record having been written in haste, some circumstances have been omitted, and the names of some well-known persons whose deeds might have been recorded.

If you wish, I can inform you of these hereafter.

## REVIEW OF THE EASTERN QUESTION.

## THE SULTAN'S PROCLAMATION OF RELIGIOUS FREEDOM.

THE following is the imperial firman issued by the Sultan of Turkey, guaranteeing governmental protection to Protestant Christians in his dominions.

*Translation of the Firman of His Imperial Majesty, Abdul Medjid, granted in favor of His Protestant Subjects.*

Most Honored Vizier, illustrious counsellor, maintainer of the good order of the world, director of public affairs with wisdom and judgment, accomplisher of the transactions of mankind with intelligence and good sense, consolidator of the edifice of empire and of glory, endowed by the most High with abundant gifts, and Moushir, at this time, of my gate of felicity, my Vizier Mehemed Pacha, may God be pleased to preserve him long in his exalted dignity.

Let it be known on receipt of this, my noble rescript, that,

Whereas, Those of my Christian subjects who have embraced the Protestant faith have suffered inconveniences and difficulties in consequence of their not having been hitherto placed under a separate and special jurisdiction, and in consequence of the Patriarchs and Primates of their old creeds, which they have abandoned, not being naturally able to administer their affairs,

Whereas, In necessary accordance with my imperial solicitude and benevolence toward all classes of my subjects, it is contrary to my imperial pleasure that any class of them should be exposed to trouble; and, whereas, by reason of their faith, the aforesaid form a separate community; it is in consequence my royal pleasure that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, security, and quiet. Let, then, a respectable and trustworthy person, chosen by themselves from among their own number, be appointed, with the title of "Agent of the Protestants," to be attached to the department of the Minister of Police. It shall be the duty of the agent to take charge of the register of the members of the community, and which is to be kept at the Police Department. The agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the community which are to come before the Sublime Porte, or any other department, are to be made under the official seal of the agent. The present royal and august edict has been especially granted and issued from my imperial Chancery for carrying my pleasure into execution; hence thou, the above indicated Moushir, shalt carry the preceding ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit anything to be done in contravention thereto. Thou shalt not suffer any tax or haratch to be required of the Protestants for marriage licenses or registration. Thou shalt be careful that, like unto the other communities of the Empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. Thou shalt not permit any interference whatsoever on the part of any other community with their rights or their religious concerns; nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever, in order that they may be enabled to exercise the usages of their faith in security. Thou shalt not suffer them to be molested in one iota of these or other matters, and thou shalt be careful and attentive to maintain them in the desired quiet and security. They are to be permitted to make those representations to the Sublime Porte which it may be necessary to make concerning their affairs, through their agent. After thou hast taken due cognizance of these matters, thou shalt cause the present noble rescript to be registered in the proper quarter, and shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution. Thus be it known unto thee, giving full credence to the



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Imperial signet. Done in the second decade of the sacred month of Moharrem, in the year of the Hegira 1264, at Constantinople, the well-guarded.

[Sultan's signature].

## RUSSIA ON TURKISH AFFAIRS.

The subjoined circular, issued to the Russian diplomatic agents, besides foreshadowing the present Syrian troubles, points out the probable policy which will characterize intervention in Turkish affairs. This document was issued only in April last; and it is singular that the Syrian outbreaks so speedily followed its circulation abroad.

*St. Petersburg, April 23, 1860.*

The situation of the Christian provinces, subject to the domination of the Porte, could not have escaped the notice of the great European powers. The imperial cabinet has considered it necessary to devote the more attention to it that the reports which reach it from those provinces, and particularly from Bosnia, the Herzegovine, and Bulgaria, draw an affecting picture of the situation of those countries.

We consider it our duty to prevent as much as possible the eventualities which such a state of things might produce in the general situation of the East. We called the attention of the Turkish ministers to all the facts which came to our knowledge, and pointed out the necessity of a remedy to them. We received from them promises and assurances which, up to the present time, have been without result. We have, at the same time, constantly recommended the Christians not to expose themselves to the danger of aggravating their position by any violent resolutions, but to wait patiently for the possible improvement of their condition.

These measures have perhaps contributed to delay the explosion which everything seemed to prognosticate. Nevertheless, they could not be effectual, except something were done to alleviate the sufferings of those people, or at least to give them some hopes of relief, and thus prevent them from being driven to desperation. Such has not been the case. All the accounts which reach us state that excesses of all kinds constantly tend to keep up agitation in those countries, and that the evil had attained its utmost limit.

Under these circumstances, the imperial cabinet fears that representations addressed isolatedly to the Turkish government would remain without effect, and that the exhortations addressed to the Christians to be resigned would not be sufficient to prevent a conflict.

We can fully appreciate the difficulties against which the Porte has to struggle, and we have no doubt of its good intentions. But if, after the promises made to Europe in 1856, things have now come to this point, it is evident that they must be attributed to the weakness and to a culpable indulgence on the part of the Ottoman government, or to the inconveniences inherent to the situation created for the Christian provinces under Turkish rule. However this may be, we are convinced that such a state of things cannot continue without shortly leading to a crisis dangerous for the repose of the East, and the existence of the Ottoman government, and consequently for the general interests of Europe. Persuaded that the other great powers cannot, more than ourselves, remain indifferent to those serious eventualities, we think that an intervention exercised collectively at Constantinople, by all the cabinets interested in the tranquillity of Turkey, is alone calculated to ward off the threatened events.

For this purpose, and wishing to establish as complete an understanding as possible, I, by order of the Emperor, assembled round me the representatives of England, Austria, France, and Prussia. I pointed out to them the danger of a crisis, the urgency of preventing it, and the means which we thought the best calculated to effect this object. I requested them to make the necessary communications to their governments, and to unite in the steps we proposed to take.

Wishing to fix on some determinate basis for these proceedings, the representatives, under the reserve of the sanction of their respective courts, agreed with me on the following points:

1. An immediate declaration on the part of the five great powers that they could no longer tolerate the present state of things in the Christian provinces of the Ottoman empire.

2. A demand for an organization, having for its object to give to the Christian provinces of the Porte effectual guaranties calculated to satisfy the legitimate complaints of the people, and at the same time to tranquillize Europe with regard to the possibility of complications which affect her general interests as well as those of Turkey:

The Court at which you are accredited will be informed direct by its representative at St. Petersburg of the conference which has taken place on this subject. You are authorized to declare, by order of our august master, to the minister of foreign affairs, that, as far as we are concerned, we hold completely to the above mentioned bases, and that, consequently, we are ready to send the necessary instructions to our representative at Constantinople.

Be kind enough, however, to add that, without wishing to encroach on the resolutions of the cabinet of —, we feel the fullest conviction that this measure offers the only hope of preventing, if it be even possible, complications which might seriously threaten the peace of the East and the security of Europe, and that the only means of checking the explosion is to act collectively, promptly, and energetically, for the moment fast approaches when any hesitation and any scruples may lead to the most disastrous consequences.

GORTSCHAKOFF.

#### THE POPE ON SYRIAN AFFAIRS.

The Pope has addressed to the Maronite Patriarch of Antioch and his suffragans the following communication, dated the 29th July :

TO OUR VENERABLE BRETHREN, ETC.—By your letters, so full of sadness, which reached us on the 26th of this month, we learned with great sorrow and disquietude, the horrible atrocities committed on the faithful of your country by the detestable enemies of the Christian name; and the public journals have likewise, within the last few days, given us the terrible details. To so many other sorrows with which we are afflicted has there been added the heartrending spectacle of numerous convents and churches consumed by flames, of villages completely ravaged by sword and fire, of many sacred objects shamefully pillaged, and an innumerable multitude of people of all ages, all conditions, and both sexes, either horribly massacred or compelled to take to flight in order to escape death; while you yourselves, to the great grief of our heart, have been exposed, as well as many other bishops, to the constant peril of death on account of the innate cruelty of these infidels, whose fury has no doubt been increased by the idea of the dismemberment of the Ottoman empire recently put forth so often in the papers, and whose rage has so suddenly directed itself to the annihilation of the Christian nation. Alas! it is very sad and deplorable that in our time more sympathy and more help are accorded to the promoters of disorder and sedition than to the Christian people who groan beneath the yoke of the Turks and other barbarous nations; people for whose emancipation, in other days, Europe undertook such formidable wars; so that, in the Parliament of a certain nation, various orators have gone so far as to praise and applaud a man who, in disdain of all law and justice, is trying everywhere to overthrow religion and public society.

It is in this perverse manner persons think and act when they reject and condemn the Catholic religion, which is the only one that leads us to the truth, the only one which teaches it, the only one that can heal the wounds of a disordered society, and sustain it when it is weary and about to fall. How much it is to be wished that those who are the most interested should know that if human society runs any peril it comes not from the church of God, but from the enemies of that church, who, if they are favored, if they are sanctioned, if they are aided, are in the habit of turning their arms against their authors themselves, for the purpose of utterly destroying all civil and religious power.

However, venerable brethren, we hope, God aiding, that, very shortly the inauguration of a more favorable era for the Christians of your country will take place, since the generous French nation and its government are preparing a fleet to send assistance to your country, whilst other nations have already dispatched armed vessels to defend their countrymen, and, as it were, to rescue them from the grasp of wild beasts.

Pio Nono.

#### ENGLISH PARLIAMENTARY DEBATE ON THE SYRIAN MASSACRES.

In the debate in the British House of Lords, July 9, Lord Stratford de Redcliffe said that, before their lordships proceeded to the business of the evening, he wished to ask some questions of the noble lord who more immediately represented the Foreign Department in that house, relative to a subject which had only to be mentioned to excite the deepest sympathy of their lordships. The subject to which he alluded was the massacre that had lately taken place in Syria, and to which attention had been particularly drawn by a public journal. He had endeavored, in the short time which had elapsed since yesterday, to obtain some information on the matter, which he thought might not be unworthy of their lordships' notice. At the same time he would not enter fully upon so extensive and important a subject at the present time, although he had taken a precaution to give a private notice yesterday of his intention to ask his questions. Their lordships were aware that the country in which these massacres were reported to have taken place was one which formed an important part of the Turkish empire, and which historically and politically deserves the very deepest consideration. It was a peculiarly mountainous district, inhabited by tribes of imperfect civilization, and, being separated by feelings of animosity, they were perhaps exposed to more violent feelings on religion than even the Turks themselves. Their lordships might remember that, at some antecedent period, that country was possessed by the Pacha of Egypt, and it was but fair to state that although her Majesty's arms materially contributed to deprive the Egyptians of that territory, yet during the time they possessed it they seemed to have acted in a manner that gave more security to the people than had been the case with their successors. The principal tribes were Druses, who were Mahometans, and seemed to be the most powerful, and the Maronites, who were Christians. It appeared that in May last a violent attack was made by the Druses upon one of the Maronite villages, where many acts of bloodshed were perpetrated, and that a considerable portion of the inhabitants were destroyed. Subsequently it seemed the Druses, increased in number by recruits from among other tribes, had collected a very considerable force and attacked several towns of large populations, and there renewed their acts of violence and massacred indiscriminately women and children, until in some instances scarcely a soul was left alive. Not contented with all this barbarity and plunder, they had since surrounded Damascus, and, from the last accounts, had threatened to take possession of that place, where the Christians were in great alarm and anxiety. The subject was one which involved most important considerations. It could hardly be denied that the French government, if they had not a positive right to interfere, had a justifiable motive for taking an active interest in the suppression of these acts of violence. It would appear that they had already announced to the Porte their intention of acting in a decided manner for the prevention of any repetition of such outrages, and for the protection of their own subjects, and generally of the Christians of the country, and giving the Porte to understand, that if the Turkish authorities did not put down these outrages, France was prepared with her own strong hand to put an end to them. There was another important consideration. It was the connection of this subject with the movements of Russia; and, indeed, if anything were wanting to increase its importance, it was the rumor that some understanding prevailed between the two great Powers which were most likely to take an interest in the affairs of Syria. Upon all these grounds it was of the utmost importance that her Majesty's government should adopt a line of conduct which might be calculated not only to protect the interests of humanity, but also those political interests which were so seriously threatened. His experience led him to ask whether there was any reason to believe that the Turkish

authorities themselves had been remiss in meeting the danger which threatened the security of the inhabitants of that part of the empire. He was sure their lordships would be sorry to believe there were grounds for supposing there was any negligence on the side of the Porte, and still more that there was reason to believe there had been any positive connivance with the Druses in these outrages. He, for one, should be very sorry to learn there was even a suspicion of the kind; but there were circumstances, though they were not yet completely proved, which opened the door to some mistrust upon the subject, and formed an additional reason for us, if it were so, for bringing the Porte and its subordinate authorities to a sense of their duty, not only to their own subjects, but toward those great Powers who interfered, with such a sacrifice of blood and treasure, a few years ago in their behalf. A country which, like Turkey, might be said to exist upon sufferance, had duties to perform, and it appeared to him that, whatever suspicion might have been entertained in former times with regard to the intentions of the Emperor of Russia, however this country might have acted in repressing their inclination to interfere too much with the Porte, in proportion as we had interfered we were bound, as one of the principal Powers of Europe, to see justice done to the Christian subjects of the Turkish empire, and that the security which had been given to the Turkish government by the treaty of 1856 should not be made a screen for their negligence and faults of administration. He thought that on the present occasion it would be out of season to enter into more detail on the subject. He had called the attention of the government to the principal points of the subject, and he should reserve to himself the liberty of bringing it more especially under the notice of their lordships after he had received an answer from his noble friend to the questions which he wished to put to him, namely, whether any official accounts confirming the rumors of massacres lately perpetrated on the Christian population in sundry parts of Syria had been received by her Majesty's government, and if so, when and up to what date they were received; also, whether her Majesty's government intended to lay any part of the information in question on the table of the House, and in that case when? also whether her Majesty's government had taken any and what steps, either singly or in concert with other Powers, for the protection of the Christians, and in particular of her Majesty's subjects, in Syria? also whether information had reached her Majesty's government to the effect that the French Ambassador at Constantinople had been directed by M. Thouvenel to announce to the Porte that France was bound to put a stop to the massacre of the Christians in Syria? Before he (the noble lord) sat down, he must allude to a few words which fell from his noble and learned friend (Lord Brougham) in respect to a matter which affected very nearly the principle involved in the subject to which he had just called their lordships' attention. The noble and learned lord, in his very natural and praiseworthy zeal against tyranny, especially when it assumed the form of a violation of humanity, treated, as it appeared to him, those great principles of international law which were connected with this and so many other subjects concerning the interests of the civilized world, in a manner which rather surprised him (Lord Stratford de Redcliffe), as coming from such a distinguished source. He should, therefore, be glad to afford the noble and learned lord an opportunity of more fully expressing his views upon the subject.

Lord Wodehouse said that, having only yesterday received a private intimation of the intention of his noble friend to put his questions, he could not give that precise information with regard to details which otherwise he might have done. Upon the general question, however, of what information her Majesty's government had received from Syria, he was sorry to say he could affirm entirely the account which had been given by his noble friend. Dispatches were received yesterday at the Foreign Office, the dates of which he could not recall to mind; but one of them was of the 18th ult., describing a state of things in Syria than which nothing could be more miserable and more deserving the compassion of all Christian nations. At one of the principal places where these horrors had been perpetrated it appeared that a number of Christians had been induced to lay down their arms, and the day afterward they were attacked by the Druses in the presence of the Turkish troops, who did not interfere, and a large portion of them were massacred. Their lordships had probably seen in the newspapers accounts of the massacres, but it was

stated in one of the dispatches which had been received by the government that a considerable number of Christians had escaped. There was reason, therefore, to hope that the actual number of massacres was not so large as had been represented. It appeared that the Christians defended themselves for some time, but were at last overpowered, when the Druses took possession of the town and committed horrible butcheries. However, if there was any truth in the rumors which had reached this country, a considerable number of the Christians had retired before the massacre commenced. It was quite true that the state of the country, as his noble friend had described it, was one of the greatest confusion and disturbance. How the feud originated nobody seemed to know; but it appeared that not only had the Druses been indulging in their hereditary animosity against the Maronites, but they had been joined by large bodies of the Mahometan inhabitants of the plains. It seemed that the Turkish authorities had not been sufficiently active in taking steps to suppress the disturbances, and that the Turkish troops not only did not take steps of suppression, but also failed to afford the Christians any facilities for escape. The only excuse that could be made for the Turkish authorities was that practically they were powerless. From want of troops, and weakness of every kind, their authority was disregarded, and they were not able, even if they had the will, to enforce order. Steps had been taken by the ambassadors of the different Powers at Constantinople some weeks ago, as soon as the accounts reached them. They had communicated with their respective consuls, on the Lebanon, and directed them to go to the Pacha, and to endeavor to induce him to take active measures of repression. Since then intelligence had reached the French government, but had not reached us, that Fuad Pacha had sent a commissioner and powerful reinforcements of troops, whose joint efforts, it was hoped, would be successful in restoring order. The most recent accounts from the English consul were that great apathy was being displayed by the Turkish authorities, but he was decidedly of opinion—although in this he differed from the other consuls—that Damascus would be able to resist and would be spared the horrors which have fallen on the other towns. His noble friend had asked whether the papers connected with this subject would be laid on the table. Not having consulted his noble friend at the head of the department, he (Lord Wodehouse) could not give a positive reply, but he did not apprehend that there would be any difficulty on the subject. *(As regarded the steps taken by her Majesty's government, on the receipt of this intelligence, orders had been sent out to Admiral Martin to proceed with his squadron to the coast of Syria, and there in conjunction with the consul, to take steps for the restoration of tranquillity and the safety of the Christian population.* French ships of war had also been sent, and there were, he believed, some Russian vessels in the same quarter. Her Majesty's government were in communication with all the Powers of Europe, namely, Russia, Prussia, Austria, and France, with the view of taking whatever measures might be necessary. With regard to the communication alleged to have been sent by M. Thouvenel to the Porte, to the effect that the French government would be obliged to take strong measures, he could only say that he had not received any intelligence of the delivery of such a message from Paris, and all he knew was that the whole of the Powers had expressed themselves most anxious to prevent a recurrence of the ancient atrocities. He had only further to add, that her Majesty's government were paying the deepest attention to this very important matter, important not only to the remaining population, but in consequence of the unhappy condition of the 20,000 women and children who were wandering about the mountains without food or shelter. With respect to the general affairs of the Turkish empire, a commission had been sent out to the Porte to make inquiries, and the ambassadors of the great Powers deferred any further steps until they had received the report of that commission.

Lord Brougham was deeply impressed with the painful importance of this subject, and thought his noble friend had been but too well informed as to the extent of the mischief and cruelty which had been perpetrated. He believed that the Turkish government had sinned more through weakness.)

## AN ENGLISH VIEW OF THE SYRIAN QUESTION.

[From the London Times.]

The strength and resolution of these brigands may be judged from the terror which has seized the population of Beyrout. We learn that after the capture of Zahleh, the panic had become so general that nearly the whole of the Frank inhabitants, and as many of the native Christians as could, had taken refuge on board the English, French, and Russian men-of-war in the roads. The Ottoman Bank had been broken up, and everything carried on board a British steamer. With regard to this place, and others on the coast, the danger will, of course, be shortlived. By this time powerful reinforcements of English and French vessels have reached Beyrout, and a little army of seamen and marines will be landed, to overawe the bands which may be hovering in the neighborhood of the town. But this will do little for the safety of those in the hills. Our only hope is that the Turkish force which has been promised, and is said to be even now on its way, may be landed soon enough, and in sufficient numbers, to disperse the marauders and to take signal vengeance for the crime they have committed. In Fuad Pacha, the Porte will have a man who knows what ought to be done, if he has the energy and honesty to do it. Not only should the Druses be driven back to their settlements, and the chiefs held strictly responsible for the outrages they have committed, but the ringleaders of their Mussulman adherents should be sought out and brought to justice. Finally, a searching investigation should be made as to how far any civil or military functionary has connived at the outbreak, either by not taking steps for its suppression himself, or by neglecting to warn the Porte, or the European consuls, in time.

It is certainly a misfortune for the Sultan that in one part of his empire he should be continually engaged in watching Christians, and in another in watching Mahometans. The apology for the remissness of the authorities in Syria, made by M. Musurus to Lord John Russell, is, that the Turkish army has been employed in Northern provinces, in Bosnia, in the Herzegovina, and Bulgaria, through the expectation that disturbances were imminent in that quarter. Thus, at the time of the outbreak, it is said there were only 400 troops in Syria. How far this is correct we are unable to say, but there is no doubt that the state of the Turkish empire, from one end to the other, is such that the government requires all the troops it can dispose of. The Sultan's dominions form the borderland of the two great religions of the world. The empire is a seething cauldron of conflicting nationalities and creeds, where hatreds of all kinds mingle and interfuse and bubble up eternally. Most of the communities hate the government, and nearly every one of them hates every other. Even the Mahometan races, which respect the person of the sovereign, are often disposed to resist his authority, and have done so until a very recent period. As for the Christians in the North, the Servians, Montenegrins, and the like, they make no secret of their disloyalty. Even the Christian churches have their feuds, as bitter and far more senseless than those which divide them from the Turks. The Porte has to keep order as best it can in this chaos of discordant elements. For such a task it is fitted by more than one trait of the Turkish character. There is a kind of indifference and sluggishness in the race which passes for toleration, and often sufficiently supplies its place; and there is no denying that they have that instinct of government which enables rulers to tide over difficulties, and to get on somehow when all the world had predicted ruin. The Sultan is bound by treaties to protect Christians against Mahometans, and Mahometans—or rather Mahometan power—against Christians. He must keep forces on the Danube to thwart the rebellious instincts of the people there, and counteract the supposed intrigues of Russia, and he must, at the same time, take care that, through the whole of Asia, neither Greek, nor Latin, nor Armenian, nor Maronite, nor Chaldean shall suffer from the frenzy of religious bigotry. For this purpose he still supports a large army, in spite of the exhaustion caused by the last war. For many years this army must be maintained, although no external danger may threaten. With the excellent water communication possessed by the empire, and by the means of steam, troops can be directed to any part. They are now wanted in Syria, and must be sent at once. England may give help in the conveyance, but must insist on immediate dispatch.

## AN AMERICAN VIEW OF THE SYRIAN QUESTION.

*From the New York Evening Post.*

THE massacre of Christians in Syria is destined to bring the Italian revolution to a crisis more speedily than many have anticipated. The world, like nations, like parties, and like individuals, can have but one great excitement at a time. The issues raised by this outbreak of the Asiatic against European civilization threaten to take such proportions as to absorb all other questions. The feebleness of Turkey, as the proximate cause of the anti-Christian atrocities, will of course be first arraigned, but the next inquiry which immediately presents itself to every intelligent observer—"why are the barriers against Asiatic barbarians so feeble?"—puts all Europe by the ears. Ten years ago or more the Czar Nicholas insisted that Turkey was incapable of maintaining herself as a member of the European confederacy. She literally cumbered the ground. He invited England to unite in some arrangement to protect the interests of Europe, then at stake in the Sultan's dominions. England refused; she not only refused, but she persuaded France to join with her in supporting the helpless and hopeless Turk in his otherwise impotent resistance to the more athletic powers which were pressing upon his frontiers.)

At that moment the sovereign of France held his throne by a disputed title and without the sympathies of a single European state. He desired nothing so much as the physical and moral advantage of an alliance with England. To obtain that, he was willing to send an army into the Crimea and prosecute a war, in the direct objects of which, neither he nor his people had any special interest. The consequence was that he availed himself of the first opportunity that offered, greatly to the disgust of his ally, to make a peace which left to Russia a little more territory than she had before the war; to England an addition of several millions to her national debt; to the French army all the military laurels that were won in the campaign; and to the French Emperor a much obliged and faithful friend in the young Czar Alexander.

Ten years have elapsed, and the scene has changed. France has become the great military and political force of Europe; she is in friendly alliance with the four great military powers of the continent; she aspires to be a commercial power; to bring back to the waters of the Mediterranean the commerce of the East, which they lost by the discovery of the passage around the Cape of Good Hope; as incident to that, she desires the freedom of all the straits, now more or less overlooked by British forts and British guns—she desires a ship canal across the Isthmus of Suez; she desires the emancipation of Egypt from Turkey, or the emancipation of Turkey from barbarism, that both may contribute their proper share to the commerce and industry of the Mediterranean states. It was foreseen that the prosecution of any or all of these plans would bring the cabinet of Napoleon *au prise* with that of Victoria; that English policy would be decidedly and unequivocally hostile to any regeneration of the Eastern Powers, and to any increase of the facilities of intercourse between the Mediterranean states and the East Indies; hence the constant increase of the French and Russian navies; hence the enormous forces kept under arms in France, even in these times of peace. Not that the emperor of France has any thought of invading England or any other nation, as the English press would fain make the world believe; but he knows how much a large and irresistible military force tends to discourage selfish resistance to his plans and to facilitate honorable negotiations.

This rising of the Turks against the Christians announces the next scene in this portentous drama.

A horde of barbarians, whose very existence was as little regarded in Europe six months ago as that of the tigers in the jungles of Lahore, impelled by that mysterious Providence which knows how to make one agency as well as another the instrument of its mercies, have put the whole Eastern question in such a shape that it must be immediately decided whether the English policy of keeping a barrier of inert barbarism between the civilization of Europe and British India is to be perpetuated, and whether the Indo-European commerce is to travel six thousand

miles further than it is necessary, that the British navigators may retain the monopoly of it.

Turkey, it is conceded on all hands, is no longer a self-sustaining power. She has for years lived under a foreign protectorate, and, of course, is not competent alone to protect anybody. The Sultan has for the past ten years ruled in the North through England's jealousy of Russia, and in the South through England's jealousy of France. The time has now come when Russia, France and England have got to take up the question together and determine whether the policy which has hitherto kept Turkey a foreign and festering body in the European system, shall be continued, or whether she shall be left, like Italy, to the civilizing influences around her. France and Russia have already taken active steps toward intervention. England, when invited to join them, gave a reluctant and conditional sort of consent, as if she already heard the roar of the rapids which she was approaching.

How the question will be settled, what indemnity the several powers will require of Turkey for the past, and what security for the future, we will not presume to conjecture; only of this we may be sure, that the Anglo-French protectorate will be terminated at once, and the Sultan's government will henceforth be held directly accountable for its acts.

Whether the fate which seems to threaten Turkey, and which has long been casting its shadow before it, had anything to do with reconciling Austria to peace at Solferino, and to the dismemberment of the Papal territory—which Francis Joseph, the favorite son of the Church, has certainly taken like a Christian—we are not prepared to say; but of this there can be little doubt, that Russia, France and Austria are much less likely to disagree about the final disposition of the Sultan's dominions than England is to disagree with them, and when the crisis arrives which is clearly impending, we may begin to date another reaction in English politics. The party now triumphant in Parliament, of which Lord Derby represents one end and Lord Palmerston the other, will be compelled to resist the "manifest destiny" of Turkey; that will threaten the peace of Europe. The popular party, now representing the great manufacturing and commercial interests of England, will rise to a man against an Eastern or any other kind of war that aims at the perpetuation of the British Mediterranean policy, and the result, in all probability, will be a radical parliament if not a radical government. It was the desire for peace which compelled the Queen to call two conspicuous radicals to her councils when the present government was formed. The main affirmative measures of that government—the French treaty, the extension of the elective franchise, and the repeal of the paper duties—emanated from its radical element, and while there seemed to be danger of a conflict with France, these measures moved on irresistibly, and no one doubted, for a month or two after they were introduced, that they would command the support of parliament by large majorities. But when the alarm passed away, and it came to be suspected that the French Emperor's policy was peace, the ancient antipathies of the aristocracy of England broke forth. They resisted the treaty, because it was negotiated by a commoner and a radical; they resisted the repeal of the paper duty because it promised to cheapen the press, and thereby enlarge the accountability of the government in all its branches, to the people; they resisted the Reform bill, because it enlarged the electoral basis and increased the force of the party naturally hostile to their privileges.

But let the alarm of war be given again; let England be threatened with continental complications which may require the sympathy or the forbearance of France, and the first impulse of all parties will be to place the Queen's government in the hands of men whose relations with Napoleon best fit them to preserve the friendly relations of the two governments.

Without undertaking to say that the fruits of this Syrian rebellion shall be precisely such as we have indicated, we have said enough to show that its consequences are not to be measured simply by the grief and the agony of those whose friends have been the victims of its atrocities, nor by the resentment of those states whose rights and sensibilities have been outraged. Every nation in Europe must feel its effect sensibly, but it will probably leave traces upon the constitutions of England and Turkey which will never be obliterated while they continue to be independent sovereignties.

## A FRENCH VIEW OF THE SYRIAN QUESTION.

A significant pamphlet has just appeared, in Paris, issued from the government press. It is entitled "*La Syrie et l'alliance Russe*" (Syria and the Russian alliance), and boldly advocates a new partition of Europe, which shall give Russia possession of Constantinople and the Principalities, and allow France to resume her former sway over the Rhenish provinces. The author of this semi-official document discourses as follows :

At certain periods of history we find that, under the impulse of certain laws of attraction and agglomeration, peoples form political combinations unknown to the past. We are "assisting" at one of these critical moments in the life of mankind. The Syrian question is but one of the knots of a very complicated situation. The whole of Europe is in a state of expectation and anxiety, waiting for a vast solution which may settle the basis of a lasting peace both in Europe and the East.

Two nations are especially interested in defending the cross on those distant shores—France and Russia. What would be the probable consequence of the union of their arms, and the result for the ulterior organization of Europe! This is what we are about to investigate.

As at the time of the Crusades, Christian Europe is moved by the horrible crimes of which Syria has just been the scene. Seven hundred thousand Christians are delivered up to the merciless fanaticism of two millions of Mussulmans, and the Turkish government, by its inexplicable inaction, appears to avow itself their accomplice. Assuredly France would have forgotten all her traditions had she not immediately revindicated the honor of protecting the lives and properties of those who, in former days, were the soldiers of Peter the Hermit and Philip Augustus.

It is therefore high time to think of a remedy for a situation which could not last any longer without leading to a great calamity, the total extermination of the Christian subjects of the Porte. The expedition, which the Turkish government talks so much about, is totally insufficient to restore order. The Powers who have co-religionists in Syria, and who are justly alarmed for their safety, must be prepared boldly to interfere. If they tarried it would no longer be time to protect victims, their only duty would be to avenge martyrs.

There are only two millions of Turks in Europe, whereas there are thirteen millions of Greeks, whose spiritual head is the Ozar. . . . The Greek insurrection, which lasted nine years, was but the prelude of the movement which is preparing in those regions, and which the massacres in Syria may act upon as a signal to break out. The Greek Christians are only waiting for an order from their chief at St. Petersburg, or their patriarch at Constantinople, to rise against the infidels; and there are but few far-sighted politicians who do not anticipate a solution of the Eastern question in a sense favorable to Russia, and that at no distant time. It is not, therefore, surprising that at the call of their co-religionists, and encouraged by the predictions of Stalezanew, the Russians should be prepared to cross the Pruth at the first notice.)

France and Russia appear to have realized the ideal of monarchies. Though 400 leagues divide them, those two Powers have arrived by the most different roads at that unity which alone is able to create durable empires, not ephemeral circumscriptions, the limits of which may be changed any day by the fortune of war. . . . The Czars, meditating for the last 185 years over the will of Peter the Great, have not ceased to cast covetous glances on European Turkey. Must France continue to protest against the pretensions of the Czars to the decaying empire of the Sultan? We think not. If Russia lent us her coöperation for the revindication of the Rhine frontier, it appears to us that a kingdom would not be too high a price for her alliance. Thanks to that combination, France might resume her real limits, as traced by the geographer Strabo eighteen centuries ago. (Here follows a quotation from Strabo enumerating the advantages of Gaul as the seat of a powerful empire.) It can be easily understood that France should desire to reconstruct that divine work (that is, the frontiers of Gaul), thwarted for so many centuries by the fraud of man, and

which is so much in the nature of things, that at a period when we were not thinking of territorial aggrandizement, Germany was nevertheless subject to periodical fits of uneasiness, and flung at us, as a gage of defiance, Becker's patriotic song. . . . We know that we are not alone in having plans of aggrandizement. Now, if Russia regards Constantinople in the same way as we look at the Rhine, can one not turn these analogous pretensions to some account, and force upon Europe the acceptance of a combination, which would allot Turkey to Russia, to France that Rhine frontier which Napoleon I. considered in 1814 as a *sine quâ non* condition of his existence as a sovereign.

The moment has arrived when our policy must be clearly defined. It is in Syria that France must pacifically conquer the frontier of the Rhine, by cementing her alliance with Russia. But we must take care not to give Russia an unlimited extension. The provinces north of the Bosphorus must suffice for her ambition. Asia Minor must remain neutral ground. Were it, indeed, possible to look at a practical subject in a poetical, as well as practical light, we would say our choice is made; a man has just come forward who seems the incarnation of the idea we should wish to see represented in Syria—Abd-el-Kader. He is sufficiently orthodox a Moslem to conciliate the Mussulman population; he is sufficiently civilized to distribute justice equally to all; *he is attached to France by the ties of gratitude; he would protect the Christians and reduce to obedience the turbulent tribes ever ready to disturb the repose of Asia Minor.* To make of Abd-el-Kader the Syrian Emir would be a noble reward for our prisoner's services.

## MOVEMENTS AND SCENES AFTER THE MASSACRES.

### I.—THE NEWS IN EUROPE.

THE news of the Syrian civil war, with its details of barbarous cruelty, could not fail to arouse the indignation of all Christian powers and communities of the West. Energetic measures were at once resolved upon, by different governments ; but the first practical demonstration in the shape of military assistance was made by the Emperor Napoleon III. England, indeed, dispatched a Commissioner to Syria, and communicated with the courts of continental Europe ; but the first authoritative step toward checking and punishing the disorders, through foreign interference, was taken by the agreement of the Five Great Powers, together with the Turkish Ambassador, on a protocol, which was signed at Paris, August 3, 1860. This protocol provided that a force not exceeding 12,000 European troops should be sent to Syria, of which France would immediately furnish 6,000, that the other 6,000 should, in case they were required, be furnished by such one of the Powers as shall be deemed expedient, and that the continuance of European troops in Syria should be limited to six months.

### II.—PROCEEDINGS OF THE OTTOMAN PORTE.

Meantime, the Sultan of Turkey, alarmed at the attitude of foreign intervention, and the violent demonstrations which continued not only in distant provinces of his dominions, but in Constantinople, the seat of his government, prepared to take more active measures for the suppression of what he declared to be an unauthorized insurrection of his subjects. Dispatching Fuad Pacha with ample powers to proceed against both Druses and Moslems, he expressed much horror at the outrages already committed, as well as anxiety that justice should be done to those engaged in them. On the 16th of July, he addressed a note to the French Emperor, wherein he said : " I have at heart that your majesty should know with what grief I have learned the events in Syria. Let your majesty be convinced that I shall employ all my powers for establishing security and order in Syria, and that I shall severely punish the guilty parties, whoever they may be, and render justice to all. In order to leave no doubt whatever of the intentions of my government, I have intrusted that important mission to my minister for Foreign Affairs, with whose principles your majesty is acquainted."

### III.—CONDITION OF THE SURVIVING CHRISTIANS.

But the feeling of insecurity throughout all parts of Syria continued unabated. The Christian population, threatened at every point, by their fanatical enemies, could not rely upon the authority of Fuad Pacha to protect them against new outbreaks from the interior. All who were able to do so, made speedy preparations for removal to the seaboard, where they might be protected by the

foreign fleets. Those who were compelled to remain in those localities, as at Damascus, kept constantly indoor. In that city the Moslem populace exhibited great bitterness; and it required the utmost energy of the French consul, supported by Abd-el-Kader, to prevent a renewal of violence. (In one village of the Lebanon, a French manufacturer of cotton twist, M. Portalis, saved several thousand Christians, by securing them a refuge in his factories, where they were able to withstand their fanatical assailants. Some 25,000 Christians, men, women, and children, defended themselves successfully in the Kesrouan borders, against hordes of Druses and Motoualis. More than 30,000 fugitives from the interior made their way to Beyrout and its vicinity before the arrival of Fuad Pacha.) (It continued to be the general belief among Christians that the massacres had originated in a wide-spread conspiracy among the lower classes of Moslems, in connection with wild tribes of the mountains and desert. Reports had been industriously circulated, months before, among the Druses and Kurds, to the effect that European Christians were about to invade the East, and make war on the Mahometans. These reports had worked upon the fanatical people to such an extent, that they resolved on beginning the strife by an extermination of the Christian communities of Syria.)

#### IV.—FUAD PACHA IN BEYROUT.

Fuad Pacha, on assuming supreme authority, as the Sultan's military commissioner, began a rigorous inquiry into the causes of disorder, and the guilt of those who were known to have participated in it. The governors of Beyrout and Damascus were arrested and sent to prison for trial, and injunctions were dispatched to the Druse chiefs and other heads of tribes, to submit unconditionally, and surrender to the government all persons prominently implicated in the atrocities of June and July. Under Fuad Pacha's prompt measures, the insubordinate soldiery were reduced to discipline, and all overt manifestations of hostility to the Christians by Moslem mobs were at once overawed. Nevertheless, the spirit of hostility remained, and it required all the Commissioner's military power, with constant reinforcements, to restore a measure of confidence in his administration. The unhappy Christians still considered themselves as upon the crust of a volcano, which might again upheave its hidden fires at any moment. (Rumors of disturbances in Palestine, and apprehensions of a massacre at Jerusalem, became rife; and it grew evident that nothing short of armed interference on the part of Christian governments could be effectual in reestablishing any permanent peace or security.)

#### V.—PROTOCOL OF THE FIVE GREAT POWERS.

The diplomatic agreement concerning intervention in Syrian affairs having been concluded between the Powers, an immediate movement followed on the part of the French Imperial government; its basis being the protocols signed by a conference of ambassadors. The first of these documents, adopted at the French Foreign Office, in Paris, August 3d, was as follows:

His Imperial Majesty the Sultan being desirous to arrest, by prompt and efficacious measures, the bloodshed in Syria, and to show his firm resolution to insure order and peace among the populations placed under his sovereignty,

And their majesties the Emperor of the French, the Emperor of Austria, the Queen of the United Kingdom of Great Britain and Ireland, his Royal Highness the Prince Regent of Prussia, and his Majesty the Emperor of All the Russias, having offered their active cooperation, which his Majesty the Sultan has accepted,

The representatives of their above enumerated Majesties, and of his Royal Highness, have agreed upon the following articles:

ARTICLE 1. A body of European troops, which may be brought to 12,000 men, will be directed to Syria, for contributing to the reestablishment of tranquillity.

ART. 2. His Majesty the Emperor of the French consents to furnish immediately one-half of this number of troops. Should it become necessary to fill up the whole number, as stipulated in the preceding article, the High Powers, without delay, will come to an understanding with the Porte in the ordinary diplomatic way, about the designation of those Powers among them which are to make provision for it.

ART. 3. The Commander-in-Chief of the expedition, on his arrival, will enter into communication with the Extraordinary Commissioner of the Porte, for the purpose of combination of the measures required by the circumstances of the case, and for that of taking up what positions may recommend themselves in connection with the fulfilment of the object of the present act.

ART. 4. Their Majesties the Emperor of the French, the Emperor of Austria, the Queen of the United Kingdom of Great Britain and Ireland, his Royal Highness the Prince Regent of Prussia, and his Majesty the Emperor of All the Russias, promise to furnish (the French is *d'entretenir*) such naval forces as will be sufficient for assisting the success of the common efforts for reestablishing tranquillity on the Syrian shore.

ART. 5. The high contracting parties, convinced that such a space of time will be sufficient to attain the object of pacification they have in view, fix the duration of the occupation of the European troops in Syria (sic: *en Syrie*) to six months.

ART. 6. The Sublime Porte undertakes to facilitate as much as will depend upon it, the maintenance and provisioning of the expeditionary corps.

It is understood that the six preceding articles are to be transformed into a convention, which shall receive the signatures of the representatives, signers of the present, as soon as they shall have been provided with full powers by their sovereigns, but that the stipulations of this protocol itself are to be in force immediately.

The *Chargé d'Affaires* of Prussia, nevertheless, observes that the present distribution of the Prussian ships-of-war may not permit his government to coöperate, for the present, in the execution of Article 4.

Done at Paris, the 8d of August, 1860, in six different copies.

THOUVENEL,  
METTERNICH,  
COWLEY,  
REUSS KISSELEFF.  
AHMED VEFYDK.

## VI.—SECOND PROTOCOL OF THE POWERS.

The following is the second protocol of the Conference :

The plenipotentiaries of France, Austria, Great Britain, Prussia and Russia, desirous to establish, in conformity with the intentions of their respective courts, the true character of the assistance accorded to the Sublime Porte on the terms of the protocol of this same day, the sentiments of which have dictated the clauses of this act, and their complete disinterestedness, declare, in the most formal way, that the contracting powers neither mean to, nor will pursue, while fulfilling their engagements, any territorial advantage, nor any exclusive influence, nor any concession with regard to the commerce of their subjects, which would not be conceded to the subjects of all other nations.

Nevertheless, they cannot bring themselves to abstain, in calling back to memory the acts emanating from his Majesty the Sultan, of which Article 9 of the treaty of March 30, 1856, has confirmed the high value, from expressing the importance (*le prix*) which their respective Courts attach to the adaptation, in conformity with the solemn promises of the Sublime Porte, of serious administrative measures for ameliorating the fate of the Christian population (*des populations*) of whatever church (*rite*) in the Ottoman Empire.

The Plenipotentiary of Turkey takes notice (*prend acte*) of this declaration of the

High Powers, and undertakes to transmit it to his Court, drawing attention to the fact that the Sublime Porte has directed, and will continue to direct, its efforts in the sense of the wish expressed above.

Done at Paris, 8d August, 1860, in six copies.

THOUVENEL,  
METTERNICH,  
COWLEY,  
REUSS KISSLEFF.  
ARMED VEFTDK.

#### VII.—PUBLIC SENTIMENT IN FRANCE AND ENGLAND.

Pursuant to governmental orders, in agreement with the provisions of Art. 2 of the first protocol, a French force was dispatched to Syria on the 5th of August, under command of Gen. Trochu and Beaufort. The latter officer formerly served in Syria, under Ibrahim Pacha, and was selected on account of his experience and knowledge of the country. The expedition was looked upon with much favor by the French people, not only because of its object, as a protecting force for the Christians, but because many regarded it as a preliminary step toward the extension of French power through future conquests. The English nation shared quite generally in sympathy with this intervention movement; and many of their journals and statesmen (among the latter Lord Stratford de Radcliffe and Lord Clanricarde) advocated stringent measures to insure the safety of Eastern Christians. "The time must come," said the London "Examiner," "when England will have to ask herself whether it is justifiable to lend herself to keeping up the sham of authority answering no one purpose of good government. *Are we not in too great part morally responsible for the horrors desolating Syria?* But for our meddling there would be no Turkish garrisons there to encourage or assist in the butchery of the Christian population. There might have been a government strong enough to restrain the savage Druses, or at least the Christians might have had a chance of defending themselves, but for the hostile interposition of the Turks. The truth must be confessed that the *Turkish government, north, south, east and west, is a nuisance to the civilized world, which cannot be much longer borne.* The sick man on our hands is a curse to all whose unhappy fate it is to feel the effects of the little morbid life left in him. *He is a disease in the world, which it is a sin to perpetuate.* The argument for supporting this nuisance, lest something worse should come in place of it, is nearly worn to its end in the exhausted patience of humanity, and *certain we are that the people of this country will never again consent to any sacrifice of their blood and treasure to maintain the wretched imposture of the Turkish Empire.*"

#### VIII.—STATE OF AFFAIRS IN SYRIA.

Fuad Pacha, on his part, as commissioner, with absolute powers from the Sultan, proceeded with energy in his investigations. In his first interview with the members of the Grand Medglia, or court for the trial of criminal cases, he told the kadi, mufti, head of police, and other great officials, that in allowing, or instigating, or even not preventing the outrages at Damascus, they had "violated the law of the Koran, had trampled under foot the civil law of the empire, and had placed their lord the Sultan, as well as his ministers, in a position from which they could hardly extricate themselves." He then ordered each of them to furnish him with a list of the persons who were known to be implicated in the affair, under the penalty of being themselves considered as having taken part in it. Some of the plunder taken from the Christians was

collected and brought back to the government, but it consisted chiefly of valueless rubbish. On the evening of the 3d instant all the guards in Damascus were doubled by order of Fuad Pacha, and all houses of Moslems were searched for plunder. From 300 to 500 arrests were made of suspected participants in the murders. But these measures, though repressing open violence, had no power to allay the bitter feelings of the Moslem population. It is stated that some of the troops, which Fuad Pacha had brought with him to Beyrout, were heard to taunt the poor Christian fugitives arriving from the mountains, in such language as the following: "It is your turn now to triumph, ye Christian dogs, since hundreds of true Moslems will suffer because they rightly killed as many of your accursed race as they could. But *our* day will come, sooner or later, and then see where the triumph will be."

#### IX.—A PICTURE OF MISERY.

The scenes of suffering witnessed on every fresh arrival of fugitives from the interior, continued to be deplorable. An eye-witness, speaking of a caravan which reached Beyrout, to the number of 2,000 Christian survivors of the massacres, under charge of an escort of Abd-el-Kader's men, remarks that "It is impossible to give people in comfortable European countries an adequate idea of the utter misery of these poor creatures, which was the greater as all had been formerly more or less comfortably off—some in affluent circumstances. The women had really barely enough to cover them. They were just as they had fled from their homes on the 9th July, when the massacre began, and had since been living—in the dog-days of a Syrian summer—on very indifferent food, many being so weakened by starvation that they could hardly sit on their horses or mules. A voice called me by name out of the crowd, and I went up to see who it was. The speaker was a gaunt, lean man, with nothing but an old pair of torn drawers upon him. He was riding a miserable stumbling mule, and carrying before him a young child, evidently dying, while behind him clung another infant blind from ophthalmia, with which, by the way, three-fourths of the caravan were afflicted. It took me some time, and not until he told me his name, to recognize in the lean, hungry-looking, ragged beggar before me, the trim, snug, wealthy merchant whom I had known so well a few months before—whose house at Damascus was a palace which had cost him nearly £20,000 sterling, whose wife's jewelry was worth at least £2,000 sterling, and whose signature for anything under £10,000 sterling would be considered as good as the bank. I asked the poor fellow whether, when the massacre began, he had been able to save anything. He replied, "Nothing." Books, bills, bonds, cash, jewels, goods, house, furniture, clothes, everything plundered or burned. The man is literally a beggar. And, *ex uno disce omnes*, there are more than two thousand poor men, who have come or are coming here from that accursed place, who are exactly in the same condition."

#### X.

A correspondent of the London "News," writing to that paper after the cessation of hostilities, speaks of the wretched female Christians, who escaped the horrors of Damascus, in the following words: "God in his mercy forbid that in England our mothers and wives should know even in a dream the utter, hopeless misery these poor creatures have suffered, because they were—if only in name—Christians. Hundreds of these women—ladies in rank and accustomed to every luxury in their own homes, who would never appear in public except veiled, and knew not what a day's hardship meant—hundreds arrived

here with but a rag around their loins and over their shoulders, having ridden on hard wooden pack-saddles, over the Anti-Lebanon range, across the valley of Cælo-Syria, and through the defiles of Lebanon, burned up by a fiery sun by day, and chilled to the death by a bitter wind at night.) More than a hundred poor children died of want and exposure on the road ; many women were confined, and yet obliged to move on with the caravan ; scores have reached Beyrout only to die ; and yet those that have left, and are now here, are the most fortunate of the Christian population of Damascus. I need not detail the fate worse than death which hundreds have met with, nor enumerate how many have been carried off by the Bedouins, Kurds, and other miscreants, who came to help in the work set on foot by their co-religionists, on Saturday, the 4th of August, which no one then in Beyrout will forget. Least of all can any of us forget the scoffs and jeers, and obscenity, and blaspheming of the name of Christ and of Christians, uttered here in Beyrout by the Turkish soldiers, as the caravan passed by them, by the Moslem muleteers who brought them from Damascus, and by all the lower order of the town belonging to that creed. (To do them justice, some of the more respectable of the Moslem merchants of the town were forward in bringing bread, and in helping the poor creatures. But not an Osmanli, nor a single Government official, lent the slightest aid. By the express order of Fuad Pacha they are to receive a certain amount of food every day ; but as to lodging and clothing they are utterly destitute.) Those angels of mercy, the French sisters of charity, are daily among the poor creatures, but, like the rest of us, their purses are almost empty, and they have, as we all have, hundreds upon hundreds to relieve.



## SKETCH OF THE ALGERINE CHIEF ABD-EL-KADER-BEN-MAHEDDIN.

### I.—HIS INFANCY AND YOUTH.

ABD-EL-KADER was born in the environs of Mascara, in 1807. Together with three brothers, he was raised by his father, Sidi-el-Maheddin, a venerable Marabou chief of the province of Oran, who traced his genealogy to the Prophet. Even in infancy, so gifted was he with precocious intelligence, that he explained the most difficult passages of the Koran. Later, he was distinguished by his eloquence, enlarged knowledge upon general subjects, and by a fervent piety, which led his countrymen to confer upon him at once the title of Saint and Savant. Bodily exercises were not neglected, and at an early period of his career he surpassed all the Arabs in the dexterity with which he managed his horse and wielded his yatagan. In fact, such was his popularity and the wonderful power he could exercise over his people, that the Dey of Algiers, who had received intelligence concerning him, fearing his ambition, wished that he might be assassinated. Warned in season, however, the youthful Marabout, with his father, fled to Egypt, and for the first time was brought in contact with European civilization at Cairo and Alexandria.

### II.—ACCESSION TO POWER.

Profiting by all circumstances, under which he was placed, he availed himself of this opportunity to visit the cradle of his religion at the tomb of

Mahomet, in Mecca, and by this holy pilgrimage recommended himself still more to the attention of his fellow-countrymen. He returned to Algiers when it was in the power of the French, and when Turkish dominion was annihilated in the province. The neighboring Arab tribes of Oran, believing the moment a favorable one to reconquer their independence, arose under the command of Sedi-el-Maheddin, the father of Abd-el-Kader, beat the Turks, and took possession of Mascara. The inhabitants of the city, in recognition of his splendid services, desired to acknowledge Maheddin as their king, but he declined the honor in favor of his third son, Abd-el-Kader, who, being chosen in his stead, soon extended his authority nearer and nearer to the Great Desert. From that time, the history of Abd-el-Kader is the history of the French conquest in Algeria. Encouraged by his first successes, he commenced what may be termed a holy war. He raised ten thousand horsemen and besieged Oran, then occupied by the French troops, under the command of General Boyer. This was in the year 1832. During this siege he gave proofs of great courage, and did not retreat until after an obstinate fight of three days. In the following year General Boyer was superseded by General Desmichels, who succeeded, after several bloody skirmishes, in defeating Abd-el-Kader, and placed garrisons on two important points of the coast. Meanwhile the influence of the Emir continued to increase, and he became the sole chief of the various tribes who had arisen in arms against the French, and was, with their aid, enabled to attack Tlemcen.

### III.—WAR AGAINST THE FRENCH.

In 1834, in the midst of the grief which the death of his father had caused him, he had the satisfaction of concluding a treaty with General Desmichels, by which he was constituted a royal and veritable king, with Mascara as the capital of his possessions, and had surrendered to him all the commerce of the province of Oran. He was soon able to regularly organize an Arab nationality. It was the desire of the French government to thus throw upon his shoulders the embarrassments which had arisen by their occupation of the country. New troubles arose then, among which was a revolt by certain chiefs, jealous of his authority; but this he quelled by the aid of France. Difficulties, however, constantly occurred between the Arabs and French, and finally General Tresselt, who, in 1835 had replaced Desmichels at Oran, marched against the Emir and overtook him on the banks of the Macta, surrounded by twenty thousand horsemen. An engagement followed, and the French were compelled to beat a retreat, abandoning baggage and train. This victory increased, if possible, the religious fanaticism of the Arabs, redoubled their energies, and threw consternation into the ranks of the French army. A man was then chosen Governor of Algeria who was distinguished by great strength and energy of purpose, Marshal Clauzel, who left France accompanied by the Duke of Orleans. Differently from his predecessors, he commenced his career by disseminating misunderstandings among the Arab chiefs; then, with a body of eight thousand men, he marched toward Mascara, which he found evacuated, and accordingly destroyed. From this he went to occupy Tlemcen, and, after some skirmishes, in which General Cavaignac, who was then only a commandant, distinguished himself, he returned to Algiers, and in printed bulletins announced the annihilation of Abd-el-Kader. Such, however, was not the fact, and the warfare still continued.

#### IV.—TREATY WITH GEN. BUGEAUD.

The first real successes against the Emir were obtained by General Bugeaud, who came to release General d'Arlanges, then shut up in his camp, and succeeded in destroying the prestige attached to the name and fortunes of the Arab chief. Afterward, in order to facilitate the first French expedition against the city of Constantine, he offered peace to his vanquished enemy, and imposed on him, by the treaty of Taffua, on the 3d of May, 1837, conditions still more advantageous than those of the treaty of General Desmichels. The Emir, profiting by this peace, availed himself of the opportunity to form among the various surrounding tribes an Arabian federal league, for the purpose of procuring information concerning the French, and to supply himself with the munitions of war, of which he was in much need. When he thought himself ready to recommence the contest, he found pretext for hostilities in certain ill-defined clauses of the treaty, and in 1839, according to French authorities, caused a massacre of the French colonists. By the aid of the Duke of Orleans and the Marshal Valée, however, Abd-el-Kader was reduced to the defensive, though failure resulted in an attempt to restore tranquillity to the people of Algiers.

#### V.—ALLIANCE WITH MOROCCO.

It was then discovered that a bloody contest was inevitable, in order to finally subdue the determined and patriotic chief. General Bugeaud was named governor of the country, and a new plan of warfare was adopted. He changed his tactics, increased his force in the field, created a new and energetic corps of troops, and organized a system of razzias, or raids, which soon produced a decided effect, and threatened famine among the Arabs. In 1841, Mascara was taken, and great numbers gave in their submission to the French. Not cast down by these events, however, Abd-el-Kader redoubled his efforts, aroused the famous Kabyles of Bougie, and retreated toward the desert with the tribes faithful to his cause. In 1842, he was forced by the Duc d'Aumale to take refuge in the territory of Morocco, the Emperor of which had always sustained him in his efforts against the French. In 1844, the Moorish Emperor was induced to attack the French lines, but a complete victory was gained over his troops by General Bugeaud, and the bombardment of Mogador—a town near Gibraltar—by the Prince de Joinville, forever cured the Emperor of Morocco of any desire further to openly protect his friend the Emir.

#### VI.—FINAL OVERTHROW.

The indefatigable Abd-el-Kader, nevertheless, still found means to work upon the fanaticism of the Moors, and, in spite of their sovereign, obtained the men and money whereby he was once more enabled to throw himself upon his enemies. General Bugeaud was accordingly compelled to recommence that war of marching and countermarching, pursuits and raids, which, by hindering his adversary from establishing a regular government, finally ended in his overthrow. Abd-el-Kader, in the meantime, yielding to the advances made him by the Moorish people, by whom he was regarded as the champion of Mahometanism, allowed himself to be drawn into a rebellion against the Emperor of Morocco, and thereupon the latter was compelled to make common cause with the French against him. The Moorish troops sent out, however, refused to fight, and the consequence was, that Abd-el-Kader, in a short time, found himself in a position to resume active operations against his old adversaries. But

the fortune of war was against him. Surrounded by superior forces, he was constrained to fly ; and finding his most devoted partisans gradually dropping away by disease and death, he surrendered himself to Gen. Lamoricière, on condition of being taken to Alexandria or St. Jean d'Acre. He was sent to France with his family, and after being detained some time at Fort Lamalgue, at Toulon, then at the Castle of Pau, in the Pyrenees, he was finally transferred to the Castle of Amboise.

#### VII.—ABD-EL-KADER AND LOUIS NAPOLEON.

Abd-el-Kader remained in a French prison till the accession of Louis Napoleon to authority. After the expulsion of Louis Philippe, the National Assembly was frequently solicited to liberate the brave African Emir, but the favor was not granted till the 17th of August, 1852, when the Prince President (the present Emperor) stopped at the castle where the Emir was imprisoned, sent for the captive, and communicated to him, in kind and courteous terms, that he was free. Abd-el-Kader, in acknowledgment of this generosity, swore on the Koran never again to disturb the French rule in Africa. On the 21st April, 1853, he embarked with his suite for Broussa, in Asia Minor, where he lived in retirement until the earthquake which destroyed that city in 1855. When the war broke out between Russia and the Western Powers, it was reported that he was about to take service in the Turkish army, but his health required him to remain in Constantinople.

During the last few years he has resided in the Holy Land, and after a long interval of quiet, we find him again, with a nobility of soul which appears to have characterized him during his entire career, taking the part of the oppressed in Syria and striving to prevent the outrages that were inflicted by the people of his own faith upon the unfortunate Christians of the country.

#### VIII.—CHARACTER OF ABD-EL-KADER.

Distinguished at once by his sagacity and courage, Abd-el-Kader has for a long time been known by the classical name of "the modern Jugurtha." No one knew better how to humor the fanaticism of the people, or to profit by it ; and through all his varied career his actions have been characterized by a patriotism and devotion to his country which have well entitled him to the encomiums that have been bestowed even by his greatest enemies. He has a profound faith in his religion, and his incredible assiduity in performing the duties of his faith, during his sojourn in France, was so marked as to be the subject of frequent notice. An impartial judge and an honest administrator, he was at once an example of purity of morals and private worth. After remaining in the East, he returned again to Paris, where, for a time, he was made the lion of the hour. His face has some resemblance to the traditional features of Christ, and people would frequently crowd around him to observe that fine and nervous organization which has made him a man of mark, not only among the wild Arabs of his own country, but wherever he has appeared.

#### IX.—A CHARACTERISTIC LETTER.

The following letter, written by the great chief to the *Birgis-Barys* (Eagle of Paris), will be read with interest at the present time :

Glory to God ! I have been delighted by all that you have written in the *Birgis* on the subject of the Mussulman States. You have in truth given good advice, and you would be heard if you had spoken to the living ; but it is to the dead that you

have appealed. You have based your remarks on two points. You might have mentioned a third, and said that truly Mussulman sovereigns should love the conduct of honest men and follow their footsteps in the ways of justice and contempt of worldly goods, for it is on high that little ones should look for an example. Alas! we are far enough from doing so. The present state of the Mussulman and Christian empires, everything that is taking place to-day, was predicted by Mahomet in his time, and that is what gives such authority to his prophecies. He has announced the annihilation of the Chosroes, and there are no more Chosroes; he has also said that the Christian kings should maintain themselves in power till the end of time, and that the sovereigns of his people should be abandoned of God by reason of their injustice and love of the world's goods; lastly, he has said that the world shall not end till the Christians have become the majority of the human race. And that event cannot fail to arrive, because, as Mislam, the authorized interpreter of Mahomet, has said that they have, above all, four qualities which insure their future success—clemency in victory, obstinacy in defeat, energy in retaliation, and charity to the poor, the weak, and the bereaved. I will add, of myself, that they join to these gifts one still greater, viz., skill in withdrawing themselves in case of necessity from the injustice and oppression of their king.

I weep, oh my God, over the annihilation of Islamism. We are from God, and to him we return.

At this moment dreadful disorder prevails among the Maronites and the Druses. The evil has deep roots everywhere. Butchery and murder are going on in all parts. God grant that things may have a better ending.

Greeting to God, the Mighty, from his poor servant,

ABD-EL-KADER. )

DAMASCUS, June 10, 1860.

## X.

The devotion of Abd-el-Kader to the Christian cause, at Damascus, has called forth commendation from all quarters. Among other marks of honor conferred upon the brave Emir, is the following, bestowed by Napoleon III., in the annexed decree :

"Desirous of giving to the Emir, Abd-el-Kader, an evidence of the sentiments which have been inspired by his noble conduct at Damascus, upon the report of our Minister the Secretary of State to the Department of Foreign Affairs, we have decreed, and do decree, as follows :

"The Emir, Abd-el-Kader, is elevated to the dignity of the Grand Cross of our Imperial Order of the Legion of Honor."

In conjunction with this, a singular pamphlet has been issued from the government press, at Paris, under the title of "Abd-el-Kader, Empereur d'Arabie," which advocates a remodelling of the Eastern map, and a replacement of the present Turkish government by an Arabic empire, formed of all the tribes between the Persian Gulf, the Black Sea, and the Mediterranean, under the sceptre of Abd-el-Kader, with a Code Napoleon, the French decimal system, a temporal ruler at Bagdad and a spiritual ditto at Mecca. To what extent the Emperor of France shall choose to carry his "interventions" in the affairs of Turkey is yet to be seen; but, it is not at all unlikely that Abd-el-Kader may yet figure extensively in the French programme.

## THE SYRIAN COUNTRY.

## I.—BIRD'S-EYE VIEW OF LEBANON.

THE traveller who lands on the coast of Syria toward Tripoli, Djebail, Beyrout or Saida perceives at a small distance the majestic chain of the Lebanon, (Libnan in Arabian), running parallel from north to south, with the borders of the Mediterranean, from the course of the Nahr-el-Kebir, (Eleutheros), to the Nahr-el-Kas-Mich, which is the lower course of the Litani (Leontes). This latter river, which is quite large, runs at first from north to south, and then, quite suddenly, from east to west. Its upper valley borders the eastern foot of Lebanon, and, with the upper valley of the Aasi (Orontes), it entirely isolates that forest from the mountain chains of Syria. If one penetrates into the interior of these beautiful mountains, he is astonished at every step with the freshness of the landscape, the everlasting verdure of the valleys, and the courses of limpid water which spout out on all sides and furrow deep ravines. Groves of cotton, olive, and mulberry trees, are scattered among steep rocks, vines are hanging from the sides of the mountains, and bear huge bunches of grapes. In going to the upper dales, one finds perpetual snow, which is still bordered with a number of flowers.

## II.—THE CEDARS OF LEBANON.

Among all the trees which ornament Lebanon, the most celebrated are the cedars, located in the northern part; they form a small wood of about four hundred trees, on a table land of two thousand metres in altitude, toward the source of the Nahr-Kadichat (the Tripoli River), westward of the Makinel Mountain, which is the apex of the chain, and is two thousand eight hundred and fifty metres high. This wood is at a distance of three leagues from the village of Eden, a delightful spot, where, according to the Arabs, God placed the terrestrial Paradise. Among these cedars can be seen twelve old ones, which may be contemporaneous with Solomon, and consequently are almost three thousand years old; they are huge, and two of them measure thirteen feet in diameter. Formerly, when peace reigned in that beautiful country, the cedars were placed under the protection of the patriarch of the Maronites, who, every year, on transfiguration day, came to celebrate Divine service on an altar of cedar wood, erected at the foot of the largest of these venerable trees.

## III.—SINAI AND HERMON.

Mount Sannin (the Sinai of the Scriptures), seven thousand four hundred and ninety feet high, and situated in the middle part of Lebanon, toward the parallel of Beyrout, contains iron and coal mines. The Nahr-el-Kelb, which rises there, flows but a short distance before reaching the sea. A little further to the north the Nahr Ibrahim runs in the same direction. Anti-Lebanon, which the Arabs call Djebel-ech-Cherki (the mountains of the East), rises eastward of Lebanon, and extends also from north to south; the former is higher, and has for its apex the Djebel-ech-Cheykh, which crowns the sources of the Jordan, and is ten thousand feet high; it is the Great Hermon of olden times. The valley of Bkaa extends between these two great chains, which touch each other really between the sources of the Aasi and Litani, that are close to each other.

## IV.—THE CITY OF DAMASCUS.

Damascus might well be the first of the four terrestrial paradises of Mahomet. Not a few English travellers have seen it from the Salahieh by evening light; and they are probably all agreed that nowhere on earth have they beheld a scene so lovely. The dense but varied verdure which lies in the midst of the desert, an oasis of thirty miles round; the creamy city peeping out of it—sending up its forty minarets among the slim poplars, and disclosing little bridges where the rivers of Damascus, Pharpar, and Abana, wind among the thickets of fruit-trees and flowering shrubs; the villages standing in and out of the verge of the towering forest; the yellow plain stretching around, with its shifting shadows and islands of mist, and the red and purple hills which frame the whole; this picture may well be beloved by the Mussulman as the Prophet's favorite and the sultana of cities. But, once within the gates, all is changed. The gaiety, which is the great external feature, the harmony and brightness, which exhilarate more than they melt the heart, have vanished.

## V.—SECTS AND PARTIES IN DAMASCUS.

Like Syria generally, Damascus is full of ruins, all telling of religious strife. Here we pass a mosque now roofless, where the carved stonework lies hidden in the long grass, and the water runs to waste from the broken tank; and there we may see by a little climbing, the shattered portico of the once grand Christian cathedral, round whose broken columns the Arabs have built their mud hovels. The Jews have their Holy Places where Elisha anointed the King of Syria, and where the law was preserved when Jerusalem fell. The old heathen faiths of Syria are also represented there. All have ruins to show; and all cherish deep resentments, imputing the ruin to one another. This wrath enters into the whole life of Damascus, for the new-comers are compelled to take it into account in all their concerns. The doom of blood-fued hangs over every relation and every transaction of life there; and every class of believers calumniates every other.

## VI.—RELIGIOUS STRIFES IN SYRIA.

All Christians regard all Mahometans as impatiently waiting for the final opportunity of exterminating the whole race of "infidels;" while the Mahometans point to the idols of the Greek Church, and the stupid legends of the Latin monks, and tell travellers every Holy week that the Jews in the next street crucified a child the week before. The Jews shrug their shoulders at Christianity being called by the missionaries a religion of peace, while the Maronites, who are in communion with Rome, cherish their institution of the avenger of blood as the dearest part of their religion. (While their women and peasants are at work in the fields and groves, their monks are poring over Thomas Aquinas in the convents, and kindling up the scorn of their dependents against the Druses, who keep up heathen mysteries, and make a Messiah, and even a god, of the Hakim, whom Jews and Christians abhor. Amidst this stormy chaos of religious passions, life is neither tranquil nor gay. Sometimes the Jews are tortured to death; sometimes the Christians are shut up in their dwellings; sometimes a Mussulman is left dead in the street; and very often there are skirmishes on the mountain roads, when Druses and Maronites

encounter. In going along, men glance before and behind; every group is watched; every stranger who crosses a bridge is inspected; every evening party is conducted with caution and tact, to obviate offence, and is broken up at the first ruffle. This is an epitome of life everywhere in the Holy Lands of the earth, where the great faiths of mankind have for the most part originated, and where they are now collected as if on purpose to jar. It is believed in Syria that there are mountain recesses where Baal and Ashtaroah are still worshipped. The reflection of the fire-worship is still seen, we are told, in certain gorges of the Lebanon; and Jezebel herself, and the priests at Baalbek, were not more devoted sun-worshippers than some who are now watching the slaughter in Cæle Syria from their perches on either hand.

#### VII.—AMERICAN MISSIONS IN SYRIA.

The American Board have nine mission stations, eleven missionaries, one printer, thirteen female assistant missionaries, three native preachers, thirty-six teachers and other native helpers. The following is a list of the missionaries :

*Beirut*.—O. V. A. Van Dyck, M.D., J. Edwards Ford, missionaries; George C. Hurter, printer; Mrs. Julia A. Van Dyck, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter. Three native teachers and one helper.

*Abeih*.—Simeon H. Calhoun, missionary; Mrs. Emily P. Calhoun. Two teachers in the seminary; one of them a preacher.

*Sak-el-Ghurb*.—Daniel Bliss, missionary; Mrs. Abby Maria Bliss; Miss Amelia O. Temple, teacher of the female boarding school. Six teachers in connection with this station and Abeih.

*Sidon*.—Wm. W. Eddy, missionary; Mrs. Hannah M. Eddy. Three native preachers and five teachers.

*Hasbeiya*.—One ordained native preacher and two helpers.

*Deir-el-Kamar*.—Wm. Bird, missionary; Mrs. Sarah F. Bird. Six teachers and one other helper.

*B'hamdun*.—William A. Benton, missionary; Mrs. Loanza S. Benton. Nine teachers.

*Tripoli*.—Henry Harris Jessup, J. Lorenzo Lyons, missionaries; Mrs. Caroline Jessup, Mrs. Catherine N. Lyons. Two teachers and one native helper.

*Homs*.—David M. Wilson, missionary; Mrs. Emeline Wilson. One helper.

*Station not known*.—Rev. Wm. M. Thompson, D.D., missionary; Mrs. Maria Thompson.

*Out Stations*.—Aramun, Alma, Oana, Rasheiya-el-Fukhpar, Ibl, Ain, Zehalty, Kheiyam, Gharzoos, Port of Tripoli.

Hasbeiya, the mountain town destroyed by the Druses, constituted, with Sidon, one-half of the mission in extent and population, and also in the number of churches and church members in attendance upon instruction.

## OFFICIAL ACCOUNT.

## ESCAPE OF THE UNITED STATES CONSUL.

*Report of the attack made upon the undersigned, his house and his family, during the late outbreak at Damascus.*

On Monday morning, the 9th of July, the city was quiet and his highness, the Emir Abd-el-Kader, had left the village of Ashraf on business. At 8 A.M. excitement commenced, the government having put some people in chains for having made, that morning, crosses in the streets, and obliged the Christians to trample over them. I was then alone in my house, and my servants and kawas were engaged in business at the palace, but the kawas, Haidj Ali Alwan, came immediately—it was then that the insurrection reached our quarter, and I could not go out of my house alone; I therefore sent my kawas to the Emir Abd-el-Kader, to beg his highness to send me some of his people for my protection. His highness had then returned from the village, and had only six men. He sent me four of them. Being without arms they could not reach me; but my kawas boldly came to me alone. I then locked the door of the house. I had only time to put some money in my pocket when the door was broken, and many ruffians rushed into the house. Most of them were irregular Koordish troops.

They began firing frequently, but I escaped from them safe, with my kawas and my two young children, Ibrahim and Salma, by going out of a door at the back of the house. Their attention was diverted from me by plundering the house. I then resolved to hide myself in one of the neighboring Mussulman houses, until I could escape safely to the house of the Emir Abd-el-Kader, but none of them would receive me. I therefore directed my steps to the house of his highness, and a party of the rabble met me and fired at me. I threw them some money to turn their attention from me, and returned to the way of Bab Tuima, where soldiers were stationed. I met again another party of plunderers. I threw them money as I did before, and went by a third way. There I met many persons armed; I knew eight of them; they were Mustafa-el-Hillou, Iouad Tahalay, his brother Hussein-el-Mahleb, Hussein-el-Tobla, Abdo-el-Kalech, Alee Zebour, Alee Moghrable and Sheikh Omar el Halabee. I gave their names to the local government. Six were caught, and of them two were hanged on the 30th instant. Some of them attacked me with firearms, some with axes, some with clubs, and one with a sword. My two children were behind me crying to the men, "kill us and save our father, we cannot live without him." One of these ruffians came and struck my daughter Salma with an axe and wounded her, I therefore threw them money a third time to occupy them.

Thanks be to God, all the shots missed me, though one of the people shot at me twice from two yards distance. I was, however, surrounded by axes and clubs; I received a severe wound on the head from the blow of an axe, and had not my kawas, with his arm, weakened the force of the blow, it would have killed me. I was also struck by a large club on my eye, and by a sword on my right arm. I received several other wounds on the same arm. I cannot yet hold a pen. I only received one blow of a club on my left arm, but many blows of poles and clubs fell all over my body.

After severe suffering, by the assistance of my kawas, who was constantly with me, I was able to reach the street of Bab Tuima, where is the house of Mustafa Bey Hawaslee, appointed by the local government, with some people of the town, to protect the quarter. When I saw the bey, I requested him to receive me into his house. But he refused, and directed his people to take me into that of Yares el Kilif, a notable ruffian, in the same street, although his own house was close at hand. He then departed with his people, and began to bring his friends to his house. I saw this from the windows, and I also noticed the people breaking into the Christian houses, plundering and menacing the inmates.

The people of the bey were plundering, and some of the plunder even was brought to the place where I was. This made me think that I was not safe there, and I have since learned that many of the Christians who took refuge in the Mussulman houses were massacred. I therefore resolved to leave the house as soon as I was able, and escape into that of Mustafa Bey, where they could not murder me openly. When I was ready to leave, several armed persons knocked at the door and demanded me, and the people of the house to let them catch me. I then asked for the key to the door. But ascertained that they were some people of the Emir Abd-el-Kader, accompanied by my friend Es-Said Mohammed es-Sautery, who had come to save my life. They took me to the house of his highness, where I was received very kindly, but as I was covered with blood from my wounds, and the house being full of Christians, his highness allowed Es-Said Mohammed es-Sautery to take me in his own house, which was in the same street, and I immediately went with him. He placed me in his house and went away to look after the members of my family, and was searching for them until the morning. He found them all except my son Selim, who was missing three days, and I thought he must have been murdered. At last I heard that he was hidden in the house of the daughter of the deceased Ali Agha and Rhansee-Katlee, in the quarter of Bhaghor. The manner in which Es-Said Mohammed es-Sautery came to save my life was this: When he heard of the insurrection, he came with some of his friends to protect me, and found that my house had been plundered. Being a friend of mine, he began to inquire about the place of my concealment. When he ascertained that I had gone to the house of Mustafa Bey Hawaslee, he went there and demanded me from him. The bey answered that he did not know where I was. This made him doubt the bey, and he came back to Emir Abd-el-Kader, informed his highness of the fact, and of my having been alive under the protection of Mustafa Bey. His highness then sent with him eight armed Alwanes, of his own men, and demanded me from the bey. He could not deny any knowledge of me, and sent his nephew to conduct them to the place where I was, when they took me, as I before stated. I remained a month in the house of Es-Said Mohammed es-Sautery, and I was very kindly treated.

Inasmuch as I arrived with my family half clothed and barefoot, and had only two or three piastres with me, Sheikh Selim Effendi-el-Attar sent me some clothes and money. He sheltered in his house more than one hundred Christians, providing them with all necessities.

As for me, I was, on the morning of the 9th of July, a rich man, and on the 10th a poor man, but I ought to be thankful to God for saving my life and that of my family. There was a sufficient reason for the distress which I felt in the house in which they first put me, because, since the arrival of his excellency, Fued Pacha, it has been proved that Mustafa Bey, his nephews, and his people, by different devices, murdered hundreds of Christians, one of whom was the Rev. William Graham. The Almighty saved me from their brutality. The bey has two nephews, and some of his people were hanged on the 30th inst. As this insurrection began in the bazars of the town, I did not know of the circumstances until an hour after. The house of Mr. Brant, her Britannic majesty's consul, being near to the scene of outbreak, he requested the Mushir (Pacha) Ahmet Pacha to send me assistance. The mushir promised to send a colonel to inquire after me, but, to the best of my knowledge, no one came on his excellency's part.

DAMASCUS, Aug. 22.

M. MESHAKA.

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